NOVEMBER, 1929

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A Record of The Darker Races

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Norfolk Journal and Guide

On the last page is a diagram "The Dollar Value of An Education", from a study by Dean Lord of Boston University.

The statements of these gentlemen, with their photographs, will prove interesting to you and your family, and furnish something to think about for a while. A copy may be had from any representative of the company or by forwarding the attached coupon to the Home Office. High School and College Instructors will be sent additional copies for distribution to their students.

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A Record of the Darker Races

W. E. Burghardt Du Bois, *Editor* — Thomas J. Calloway, *Business Manager*

Volume 36, No. 11 Contents for November, 1929 *Whole No. 229*

	Page
COVER. Photograph of Helen Bryant. By Cloud.	
AS THE CROW FLIES	365
FRONTISPIECE. Drawing. By James LeSesne Wells	368
THE NEGRO IN LAW. By William T. Andrews. Illustrated	369
AUNT SARAH. By Elizabeth Kaele. Illustrated	370
COLORED BAPTIST MISSIONS. By Dr. J. E. East. Illustrated	372
COUNTÉE CULLEN ON MISCEGNATION	373
BUSINESS AS PUBLIC SERVICE. By W. E. Burghardt Du Bois. Illustrated.	374
THE NEGRO IN LITERATURE	376
THE POET'S CORNER. Poems by Jessie Fauset, Alice Dunbar Nelson, Marjorie Marshall, John F. Matheus, Katherine Braithwaite, Antonio Jarvis	378
THE N. A. A. C. P. BATTLE FRONT	379
ALONG THE COLOR LINE. Illustrated	380
YOUTHPORT. Illustrated	385
POSTSCRIPT. By W. E. B. Du Bois. With a word from the Rt. Hon. J. Ramsay Macdonald, Premier of Great Britain.	386

We have for our Christmas Crisis a cover by Laura Wheeler, a beautiful story—"White Lilacs"—by Edith L. Young, a symposium on Race Intermarriage, and so many other excellent matters that we will not whet your appetite further. Do not miss the December Crisis.

As the Crow Flies

THE plight of the Battleship builders is most distressing. Here is naughty mans Shearer who over their solemn protest and without their knowledge and on their payroll did all he could to keep civilization from scrapping battleships at $25,000,000 a piece. Who is safe from Calumny?—The Associated Press and other News Agencies quite forgot to report the Sixth Congress of the Women's International League for Peace and Freedom at Prague with Jane Addams in the chair. —The Heimwehr of Austria is about to convince the socialists of the error of their ways by clubs and powder. The Heimwehr represents the aristocracy and ignorance of Austria.—Mr. Fall, once Secretary of the Interior, is about to be acquitted of bribery and stealing at his trial which began October seventh.—Yoruba, West Africa, has less than a million Negroes. Yet the Catholic Church, after a few years' work, has already ordained three black priests while 12 million American Negroes have yielded only 7 priests in 2 centuries.—The Dixie Memorial of Atlanta is still in court after fleecing the United States out of several hundred thousand half dollars. They are cutting a monument on a mountain to the glorious memory of those eminent heroes who died to perpetuate human slavery.—In a quarter century our trade with South America has grown from three hundred million to two thousand million dollars a year. This is the reason for our discovery that South America is civilized.—"Iraq," says Britain, "go, be free and sin no more. Besides you cost too damned much!"—Russia sold last year 90 million dollars more than she bought which is impossible because every capitalistic country in the world said it could not be done.—Hats up and off to General Pulaski, the Pole, who 150 years ago fought with black Haiti to save white Savannah and died. All of which the press has mentioned, except Haiti.—President Hoover and his guest, Mr. Ramsey MacDonald had dinner with the leading Negro laborers and farmers of Maryland at the White House yesterday in order to learn from their own mouths why the colored folk of the world seem so restless. (This bit of news is not to be released to the press until 2029 A. D.)—God seems to have it in for Florida and if you ask us we don't blame Him a bit.—It costs five and a half million dollars a year to run the League of Nations and fifteen hundred million to support the world's navies. Hurrah for Shearer!—Said Mayor Boess of Berlin to Mayor Walker of New York: "When does the Prohibition Law go into effect?"—We're going to cut $200,000,000 off the rich men's taxes next year so that they can make more money.—And still the merry little game of "Button! Button! Who's got the Button?" goes on in the Senate tariff debate, when we all know who's got the Button and who always had it and who's going to keep it. And any Republican or Democratic senator will prove our assertion.—North Carolina is forging forward and only seems backward in industry, murder and mob-law because the rest of the South is too utterly dead even to begin the emancipation of labor.—Of all modern traitors to the cause of sweating humanity commend us to Matthew Wall. He is a white labor leader who has sold out body and soul to the Rich.

The Crisis is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while The Crisis uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879.

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Index to Advertisers

Allen University 391
Amsterdam News 393
Atlanta School of Social Work, Inc. 367
Atlanta University 389

Berean School 366
Brick Junior College 366
Burrell Memorial Hospital 391

Cardinal Gibbons Institute 367
Cheyney Training School for Teachers 391
Clark University 366
Crisis Book Mart 366
Curry's Candies 393

Downington I. & A. School 393
Dunbar Bank, N. Y. 392

Fisk University 364
Florida N. & C. Institute 367

Hair Specialty Company 390
Hampton Institute 364
Hartshorn Memorial College 389
Hotel Dumas 394
Hotel Olga 394
House of Chowning 392
Howard University:
College 389
School of Religion 389

Johnson C. Smith University 367

Knoxville College 389

Lincoln School for Nurses 391
Lincoln Secretarial School 390
Lincoln University 366
Livingstone College 367
Lyons, S. D. 390

Meharry Medical College 364
Morehouse College 389
Morgan College 364
Morristown N. & I. College 367

N. A. A. C. P. Xmas Seals 389
National Negro Hymn 393
National Training School 393

Rust College 392

Samuel L. Huston College 367
St. Augustine's College 391
St. Mary's School 389
Shaw University 367
Simmons University 393
Southern Aid Society of Va., Inc. Inside Front Cover
Southern Stelos Co., ... 391
State A. & M. College, S. C. 391
Stenographers' Institute 391

Talladega College 389
Thurston's 394
Tuskegee N. & I. Institute 364

Victory Life Ins. Co., ... 363
Virginia Union University 393
Mme. C. J. Walker Mfg. Co., Inc. Back Cover
Watchman Industrial School 391
Wiley College 393

Y. M. C. A. Wabash Ave. Branch, Chicago 394

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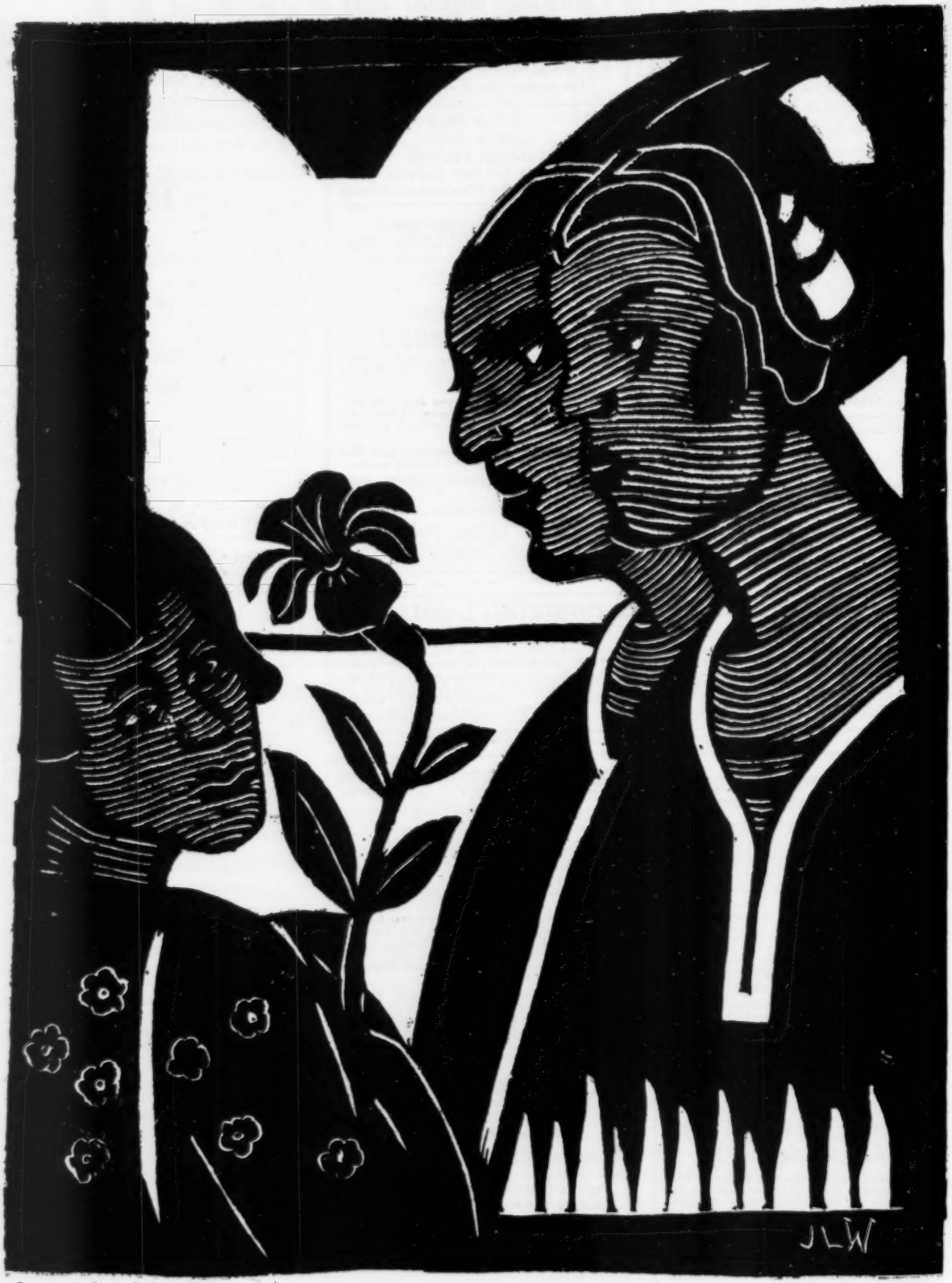


Drawing by James LeSesne Wells.

"And if thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday."—Isaiah, 58:10

The Negro in Law

By WILLIAM T. ANDREWS

A LARGE portion of American statute law was enacted for the purpose of effecting the American Negro. The tendency, particularly in certain localities, to disregard justice and to see only the color of the litigant before the court, resulted in the enactment of special legislation and the adoption of constitutional amendments for the purpose of insulting and oppressing the Negro. In other localities there was special legislation for the purpose of protecting and according to him his citizenship rights. In order to insure his citizenship and political freedom the war amendments were added to our federal constitution. Thereafter, Congress passed certain enabling acts to carry into effect the provisions of these war amendments.

Among them was the Civil Rights Bill of 1866. Its purpose was to offset the discriminatory laws which were being enacted in the southern states; as for example, The Black Code of South Carolina, which provided, among other things, that there should be separate courts for the trial of cases where a Negro was involved; that certain kinds of businesses and trades could not be carried on by Negroes; that Negroes should work from sunrise to sunset, every weekday with only a short interval for breakfast and dinner and that they should rise at the dawn of the morning in order to perform necessary chores prior to going to work at sunrise.

The Fourteenth Amendment superceded the Civil Rights Bill of 1866. Some of the burdens which the local laws placed upon the Negro were corrected by this Amendment. But despite the Fourteenth Amendment, the southern Negro was not accorded his full rights of citizenship so Congress in 1875 passed another Civil Rights Bill. This bill provided that all persons within the jurisdiction of the United States should be entitled to the full and equal enjoyment of the accommodations, advantages, facilities and privileges of inns, public conveyances on land and water, theatres and other places of public amusement, subject only to the conditions established by law and applicable alike and to citizens of every race regardless of color or previous condition of servitude.

The United States Supreme Court in 1883 declared this last Civil Rights Bill unconstitutional, holding that the Thirteenth Amendment did not authorize it, nor did the Fourteenth, because it referred to the states while the bill referred to individual discrimination.

Mr. Andrews has been since December, 1927, Special Legal Assistant in the Executive Offices of the N. A. A. C. P. in New York. He is a member of the New York Bar.

As a consequence of this decision many state legislatures passed laws on behalf of the Negro, according him full and equal accommodations as enumerated in the second Civil Rights Bill. The South too enacted special laws with regard to the Negro but these laws called for the separation of the races resulting in such things as "Jim Crow" cars and the wasteful separate school system of the South.

The most widely adopted form of special legislation involving the Negro is that which purports to prohibit marriages between Negroes and whites. At least twenty-nine states make such marriages void and a number of these punish the parties who enter into such a marital contract. The State of Virginia by its Racial Integrity Law goes to the limit. The National Association for the Advancement of Colored People has opposed anti-inter-marriage laws in a number of states on the ground that they place a badge of inferiority upon the less privileged race and leave the women of that race open to the lusts of the men of the dominent race.

Raymond Pace Alexander
President of the National Bar Association

In order to mistreat the Negro, Southern leaders understood that the ballot must be taken away from him and kept out of his hands. Legal attempts at disfranchisement have been made: the first of these was by what is popularly referred to as the "Grandfather Clause." Seven Southern states by constitutional amendments and by statutes permitted persons who could not fulfill educational or property tests to vote if they had been soldiers in the Civil War or were lineal descendants of persons who had the right to vote before the Civil War. Obviously the Southern Negro could not qualify.

The United States Supreme Court in passing upon these special laws designed to effect the Negro, held such laws invalid. This was in *Guinn vs. The United States.*

Hence, a new subterfuge became necessary and so the idea of "white" primaries was conceived. In 1927 the National Association for the Advancement of Colored People carried the case of Herndon vs. Nixon to the United States Supreme Court and there it was held that statutes permitting primaries and which in themselves prevented Negroes from participating were invalid. The same Association is now interested in three other cases which are designed to test one other method by which "white" primaries are now being conducted. Since the Supreme Court has held that the legislatures may not pass laws prohibiting Negroes from participating in primaries, the same legislatures are passing enabling acts permitting state and county committees of the political parties to lay down the requirements for participation in the primaries. Under this purported delegation of power the only effective party in the South has by resolution prohibited Negroes from participation in state and municipal primary elections. It is hoped that one of these cases will soon reach the United States Supreme Court for a definite decision on the question.

Even the health and comfort of Negroes have been struck at by discriminatory laws. Municipalities have enacted ordinances which prohibited the sale or occupancy of houses to Negroes in so-called white blocks, and with a jest at equality, likewise restricted white persons. It is an inconvertible

(*Will you please turn to page* 390)

Aunt Sarah

By ELIZABETH KAELE

THE first thing I can remember is Aunt Sarah crying when Abraham Lincoln was assassinated. She sat in her little old-fashioned rocker smoking an old black pipe and moaned, "Now the colored people will become slaves again!" Uncle Harry didn't say very much. As I close my eyes I can see him now, walking up and down the room with his hands locked behind him.

We lived on the outskirts of Kent, New York, and although Aunt Sarah and Uncle Harry had never been slaves there was always a fear in their hearts that with the changing of laws they might become such.

I was about six years old then and mother had given me to Aunt Sarah to raise as there were so many small mouths to feed at mother's.

Aunt Sarah rented a small wood-colored house consisting of one large room with a fire place on one side. Here we ate, slept, cooked our simple meals, and in the winter time washings added to the other confusion. We were very poor so even though young I was forced to do my share. Aunt Sarah worked by the day and as I was not to be trusted alone in the house on account of fire, I was forced to trudge along beside her.

I slept in a little trundle-bed that was rolled under the big bed during the day. Often in the early morning when I was sleeping soundly, Aunt Sarah would roughly shake me saying, "Time to get up, Annie!" O, how I longed to lie just a few minutes longer as it hardly seemed possible that it was morning already but I dare not displease her. So I would dress as quickly as possible as it was one of my duties to go to the Spring at the foot of the hill for water. Dido, the dog would go with me, barking with all his might and sometimes chasing a stray woodchuck if he should chance to see one.

Near the Spring grew a large chestnut tree whose branches overhung the Spring and reflected shadows in the water, but I had little time in the early morning to admire shadows and dream as Aunt Sarah had to be at work by seven and we had quite a distance to walk. Sometimes we were fortunate enough to catch a ride with some farmer who was going into town and then Aunt Sarah and he would talk over the local gossip while I would listen with both ears as children were to be seen and not heard in those days. Perhaps he would assure her that the slaves were free forever even though

The Author

Abraham Lincoln was dead.

It was a glorious day for me when Aunt Sarah worked at Snyders where there were children. As I was the only black child for miles around I was quite a novelty. So they petted and teased me and pulled by pig tails and joked about my color, but I was too young and ignorant to resent, especially as they gave me fat molasses cookies.

Finally after her days work was finished we would return home, often laden with food and various articles of cast-off clothing. Aunt Sarah would often scold because I walked so slowly but how could I help it when the roads were rough and sometimes the nails in my coarse shoes hurt my feet.

Dido would run down the hill to meet us sniffing at our bundles in hopes there was a bone for him.

Perhaps Uncle Harry had been successful that day and caught some fish. Then we would have fried fish and hoecake baked in the ashes. After supper we would sit by the fire-place, Aunt Sarah joining Uncle Harry in smoking until sometimes the room was so full of smoke I nearly strangled. They would tell the most hair-raising stories, all about ghosts and runaway slaves who hid in the swamps and the awful cruelities their masters and overseers committed when they were caught.

Once they told an amazing tale how the Devil himself chased a man all the way home and then vanished in a huge puff of smoke.

When the wind was blowing and the branches of the trees would snap and crack, I was so frightened that some terrible spirit would come down the chimney and steal me, and if I'd awaken in the night I'd pull the blankets closer over my head.

Uncle Harry was a "happy-go-lucky" sort of a fellow, and all Aunt Sarah's nagging couldn't make him get a steady job and keep it. He believed the good Lord would provide. He also had a hope that some day he would find a pot of gold. I loved him best and Aunt Sarah resented that.

Sometimes when I would see him coming down the lane at the foot of the hill I would start to meet him, but Aunt Sarah would call, "Come Annie and put your bonnet on." By the time I had found my bonnet he would be home. Other times I would succeed in meeting him and he would carry me up the hill piggy-back. Then Aunt Sarah would scold and say, "Harry, you old fool to tote that heavy child." Once there was a little squirrel that used to help himself to our chicken corn. So one day Aunt Sarah said, "Harry I do wish you would shoot that squirrel!" Well Uncle Harry put it off from day to day and still the little squirrel lived on and ate corn. Finally Aunt Sarah became exasperated and caught the poor little thief in a trap. Then calling Uncle Harry she said, "Harry, I believe there's that squirrel down near the lilac bush." So he got his gun to shoot the squirrel and when he discovered the joke, wasn't he angry and I didn't dare sympathize with him just then.

In those days there were no free public schools but Aunt Sarah decided that I should have some book-learning, so she arranged to do the school-mistress's laundry in exchange for my tuition. At that time I little realized the sacrifice that meant.

I must have presented a comical figure going to school dressed in other people's old clothes that were never altered to fit me. But I was happy and carefree. Didn't I have an old ragged primer and a broken slate of my very own?

Since neither Aunt Sarah or Uncle Harry could either read or write they were very anxious for me to learn.

Finally Uncle Harry caught pneumonia and after a few days illness died. I can't remember very much about his

death and burial except he was buried in the Episcopal church yard, but I do remember how I missed him. Dido and I would walk through the woods trying to find him and when we came to the field where he used to dig old stumps I would call, "Uncle Harry! Uncle Harry!" to the top of my voice and Dido would join me by barking.

After Uncle Harry's death there were no more pleasant evenings around our fire place. Aunt Sarah would sit silently in her little rocker, her hands lying idle in her lap for hours at a time. Sometimes I longed to place my chubby little arms around her neck and try to cheer her but she always held me at a distance. Although Uncle Harry didn't seem to amount to very much while living yet our home was so lonesome without him.

One day when I came home from school I was astonished to see a pleasant faced black woman chatting familiarly with Aunt Sarah. As I had never seen many colored people I could not keep from staring at her. Aunt Sarah said, "Annie, this is Cousin Jule, make her your best courtesy."

Looking me over from head to foot Cousin Jule said, "So this is Becky's little girl." Then she folded me in her arms and I knew here was someone to take Uncle Harry's place in my affections. That night Aunt Sarah was more like her old self and I fell asleep listening to the soft murmur of their voices.

It was several days before I learned the secret of Cousin Jule's visit. She had also recently lost her husband and wished Aunt Sarah to move to Union Springs with her and work in the laundry of a young ladies' boarding school. At first Aunt Sarah wouldn't consent but finally gave in after Cousin Jule pointed out the many advantages of living in town and my being able to attend a better school.

I was delighted at the prospect of moving until I found out we couldn't take Dido and then I spent a tearful evening and all Cousin Jule's caressing wouldn't console me. I hugged Dido and tried to explain and he wagged his little tail and frisked about as though he understood.

The next few days were busy ones, Cousin Jule remaining to help Aunt Sarah pack up our few articles of furniture and store them in an old abandoned barn. I returned from school one night to find that Aunt Sarah had given Dido away, so I was denied the privilege of bidding him a last "Good Bye."

Finally the morning came for our departure and our last bundle was packed and tied and we were waiting for Mr. Snyder to drive us into town so we could catch the stage. As I walked down the hill and cast a backward glance at the home where I had spent so many happy days I little dreamed I would never see it again. When we arrived in town Mr. Snyder helped us transfer our numerous bundles from his wagon to the stage. He also gave me a quarter as a parting gift and as I had never had so much money at one time it seemed like a small fortune to me. I was lugging my old wooden doll—but to me she was a real live baby who returned my love.

The stage driver was a jolly fellow and asked me if I was going out into the world to seek my fortune. About noon we arrived in Salem where we changed from the stage to the steam cars and as I had never seen a locomotive I was greatly interested. We sat in the station and ate our lunch but I was too busy watching the sights to enjoy food. After awhile our train pulled in puffing and blowing like an old woman with the asthma and I was hurried aboard before I could examine it.

It hardly seemed possible that at last I was riding on a real steam train and I was almost afraid I would awaken and find it "only a dream." After a while a cinder blew in my eye and then I realized for certain that I was awake and riding. Aunt Sarah soon lost patience trying to locate it so finally Cousin Jule cuddled both me and my doll close to her and told me stories in her soft musical voice until I fell asleep.

When I awakened it was nearly dark and the train was pulling into Union Springs. I found out afterward that Cousin Jule lived near the station but that night it seemed miles and miles and I wished I was home safe and sound in my little trundle bed with Dido sleeping alongside on the floor.

Next morning I was awakened by the smell of salt-pork frying and it was sometime before I could realize where I was. After breakfast Cousin Jule walked with us over to the school. I was awe stricken when I first saw that stately building surrounded with beautiful trees and shrubs as at that time I didn't know there were such wonderful places in the world. We walked around to the back door and entered a spacious kitchen where Cousin Jule introduced Aunt Sarah to the cook who impressed me as being the fattest red headed Irish woman I had ever seen. Turning to me the cook said, "What's your name little one?" I was bashful and wouldn't talk so she said, "To be sure and she's lost her tongue." But all her teasing couldn't make me say anything.

Then we met Mrs. Grange, the housekeeper who hired Aunt Sarah and arranged for us to have our meals in the kitchen. Taking me by the hand Mrs. Grange walked with me down a long wide hall and we entered a school room where a class was in session.

Will I ever forget that first moment when it seemed as though a thousand pairs of curious eyes were turned on me all at once. Speaking to the teacher Mrs. Grange said, "Miss Bowek, this is Annie our new laundress's little girl, whom I'l leave with you for a few minutes so she can become acquainted."

As I sat there listening to the recitations and noticed how nicely these girls were dressed, for the first time in my life I began to realize my dirty and unkempt appearance. Later some of these very children scorned me because I was poor and black but at that time they looked like bright angels to me.

Next morning I started school in earnest. Greatly as I desired an education yet I dreaded mingling with these children. During recess little Mary Smith came over to where I was standing alone and began questioning me. Soon some of the others followed and after a while I was busily engaged telling them all about losing Uncle Harry and Dido and about my beautiful dolly Lilly Ann.

Life went peacefully for a while and I made quite rapid progress in my school work. It wasn't long before I was able to stumble through certain books, mispronouncing some words, guessing at others and skipping others altogether, but Aunt Sarah and Cousin Jule seemed happy while listening to me read in the evening by the light of a little smelly grease candle.

Then Cousin Jule got a beau and after that things didn't go as well. He was a white man who worked as hostler at the village tavern. Aunt Sarah was very much disgusted that Cousin Jule should mix up with a white man and she didn't hesitate to express her opinion about it to Cousin Jule. The tranquility of our little home was disturbed with their fussing and quarreling. Cousin Jule would watch her chance and steal some of Aunt Sarah's clothes to wear when she went out to see this man.

After worrying along for several months Aunt Sarah decided to give me back to my mother and go work in service.

Mother took me to a different part of the state to live and I never saw Aunt Sarah again. Since she could neither read or write we seldom heard from her and as I was happy with my

(*Will you please turn to page* 391)

Colored Baptist Missions

By Dr. J. E. EAST

Dr. East is Secretary of the Foreign Missionary Board of the National Baptist Convention (Inc.). We have asked him to tell us what Negro Baptists are trying to do for Africa.

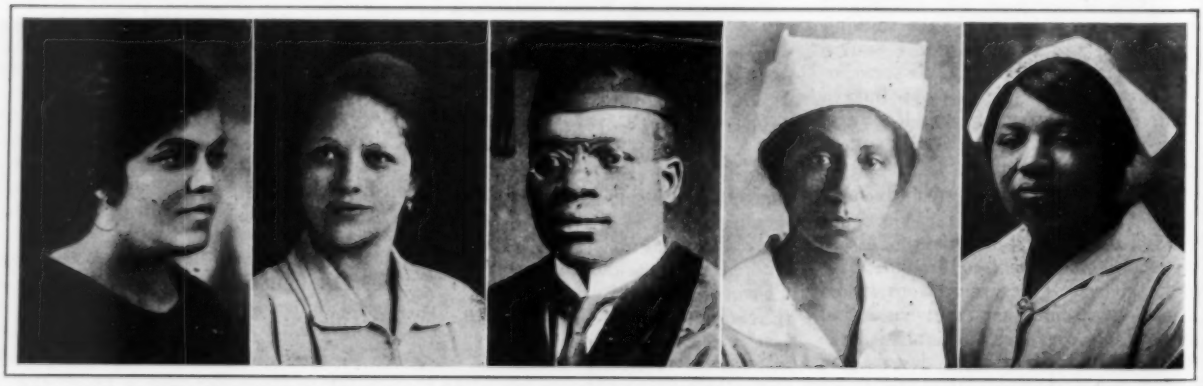
WE are maintaining fifty-seven missionaries in Africa, four home on furlough with four additional ones under appointment all of whom should be in Africa in the next few months. Of our total number of missionaries, seventeen are American born. The remaining number are native Africans; six were trained in this country, and one in Europe. Among this number are seven medical missionaries—four doctors, three nurses. An additional doctor, dentist and nurse are under appointment. These will bring the total number of our medical missionaries to ten.

During the past year 12,830 treatments were given by our medical missionaries. 7,820 of these treatments were given in our hospital which was opened in Liberia, over a year ago, patients having begun to come for treatments long before the building was actually finished. Our efficient dentist in this hospital, who was the only one in all of Liberia, practically worked himself to death during his first year of service. He died one year from the date he began work in the hospital. Another very competent dentist from Boston has volunteered to take his place and is to sail for Liberia in February. We have at present a doctor and two nurses in the hospital, and within the next few months there will be an additional physician. One is a product of the Woman's Medical School here in Philadelphia with a special course in the London School of Tropical Medicine; the other of the University of Chicago with additional training in Vienna. If we can continue the service of the very efficient doctor we are now using in our hospital, we shall have three. He has had training in some of Europe's best medical schools with additional training in the London School of Tropical Medicine. Our dentist and nurses are from America's best schools for teaching such professions. Africa's poor afflicted people make a beaten path to our hospital both day and night.

Our other missionaries who are doing evangelistic and educational work have also made progress during the past year. We have twenty-two Main Mission Stations. Several of these Main Stations have many Out Stations, some as many as fifteen. They are located at five different points on the Continent of Africa. We confess that more good would be done if we could centralize at one point. That can not be done just now. We have twenty-four Day Schools that are crowded day after day during the school term which generally holds nine months to a year. The school buildings are not good. In many places they are improved native huts. There is much to be desired about the training of some of the teachers. However, the hundreds of little native children who daily crowd these Schools are being helped in many ways. We also have six Boarding Schools located in the midst of large native centers which are crowded with little children, many of whom wore their first shirts and dresses on the mission grounds. At three of these Boarding Schools we are putting up substantial buildings, and giving them a fairly good staff of teachers. High school work together with manual training is being taught.

The receipts of our Board were $103,672.93 at the close of our fiscal year which ended June 30th. This does not include one gift and boxes of new material for clothing children and linen for our new hospital, the value of which would increase our receipts some six thousand dollars. Of the amount collected $9,500 was spent in connection with our hospital in Monrovia, Liberia. The doctor in charge of the said hospital was trained in Philadelphia at the Women's Medical College, and had ten years of practice here in America. She was in charge of the Congregational Hospital in Greenwood, S. C. when she contracted to work with us. She is the daughter of the late Dr. Dinkins who was President of Selma University, Selma, Ala. In addition to her training in this country Dr. Pauline Dinkins was given a course in the School of Tropical Medicine, London, England, which she finished very creditably in 1929. The other two doctors are graduates of Meharry Medical School.

Our policy is to send as many young men and women between the ages of 23 and 33, who are of good character, highly trained, thoroughly consecrated and dedicated to the work as possible, for the industrial, educational and religious training in our Mission Stations in Africa. We are now negotiating with one of our leading mission schools in this country (*Will you please turn to page* 391)



Colored Baptist Missionaries in Africa

Dr. P. E. Dinkins, Liberia — *S. C. Williamson Liberia* — *Dr. D. S. Malekebu, East Africa* — *R. E. Occomy, R.N. Liberia* — *R. Turner, R.N. Liberia*

Countée Cullen on Miscegenation

Paris, April 1, 1929.

MADAME CLAIRE GOLL is slight, blond, and pretty; born of French parents and educated in Germany, she can write her books in either language and translate them herself for publication in the other. She speaks English with a prepositional inaccuracy that is at once charming and amusing, and to me, as I listen to her across the tea table, an index of what similar grammatical mesalliances I must be guilty of in my attempts at French. There can be no doubt that Madame is largely and sincerely interested in the Negro. On her wall hangs a magnificent African mask; on her bookshelf shines in the lustre of a new and recent edition her German translations of two of René Maran's books; and Madame admits with a bit of real chagrin that for some time she has been compiling an anthology of verse by Negro poets, only to find her work in vain through the recent publication in Vienna of Dr. Anna Nussbaum's anthology, "Afrika Singt."

Madame's interest in the Negro has further attestation in that her latest novel "Le Nègre Jupiter Enlève Europe" (The Negro Jupiter Ravishes Europe) is a story of miscegenation. The mythical allusion does not seem to me altogether well-chosen, for Europa was a young and beautiful maiden whom Jupiter, who never allowed the vast and exacting duties of godhead to interfere with his amatory holidays, bore off and seduced after having first transformed himself into a bull in order that Juno might not recognize her dallying and recreant spouse. But Jupiter was the king of all the gods, more of an autocrat than the former czars of all the Russias, and an *enlèvement* by him was a neat and finished job. On the other hand, irrespective of the inroad that black men in various capacities are making into European life, swallowed up as they are among the white population they are no more to be feared than a handful of sand added to the millions of grains that make the Sahara, no more than a cup of water thrown into the sea.

The story concerns the meeting, at a reception given at the Swedish Embassy in Paris, of Alma Valery and Jupiter Djibouti,—Alma, a lovely blond woman of French and Swedish parentage and of small mental equipment, Jupiter, an African Negro, an executive in the cabinet of the Minister of Foreign Colonies, and in his own land a prince of the blood. They are married, and rapidly the story goes forward to what the formula, even in a foreign country, seems to require of such a novel: the husband's embarrassment and the wife's chagrin at the stares and the remarks, as often overt as sotto voce, that attend their presence together at social affairs and in the streets; a growing jealousy on the part of Jupiter and an increasing antipathy on Alma's part, dire portents of an end which even the arrival of a baby does not curtail, the infidelity of Alma and her subsequent murder by Jupiter. I have no personal brief for intermarriage, but I do await eagerly the advent of that pioneer who will in the face of . . . it is true, not millions, but surely several . . . successful interracial marriages forget his formula and write one such story in which the ending will be happy and probable. It is my belief that such marriages when they prove unhappy, have color no more than others as the cause of their disintegration. Traced sedulously to their final causes we should probably find in most cases vanity, cockiness, touchiness, satiety and a hundred and one other abstractions of the human ego that play havoc, unless firmly taken in hand, with any two people, irrespective of their color; although it is easier, in cases where color differences do appear, to cast all the blame in that direction. Though it is evident that Madame Goll is sympathetic with the Negro, it is equally evident that she has allowed herself to become too readily receptive of some outworn shibboleths. Jupiter, contrary to the depiction of Negroes by many authors, is the soul of cleanliness; in fact he seems rather on the verge of scrubbing his health away. But to offset this, because he is a Negro, he is gifted with olfactory powers that border on the ridiculous. Also there is more imagination, I opine, than accuracy in Jupiter's acute desire to be lighter complexioned, a desire so intense in his childhood that having heard that if one stayed in the rain long enough this miracle would be accomplished, he sallied forth and stood naked and shivering for hours in a storm, with the result that he barely escaped death by pneumonia, and finally rose from a sick bed cleaner but no paler. He was even tormented with the idea that in heaven there might be some black angels instead of a fulfillment of the Christian promise that all should be as white as snow. Jupiter would doubtless have changed the wording of that enticement to read not "though your sins be as scarlet," but "though your skins be as pitch" . . . "they shall be white as snow". Fantastic reasoning is stretched to its uttermost in this assertion: "stuffed snails angered him, for he had an instinctive disgust for all things spirally shaped. Perhaps he might have, on reflecting, found the cause of this repulsion: it was because of his hair, of which each one formed one of those accursed spirals." Yet as I drank Madame's tea and talked with her I could forgive her this gigantic heaving of Pelion on Ossa; for when Madame speaks of the Negro's artistic endeavors today, she is well nigh irresistable if one does not hold himself in check against the enormity of her enthusiasm.

Madame is of the opinion that little of artistic merit is now being produced in America except that which is being done by Negroes; the American short story writers and novelists have run out of material; the American poets are monotonous and repetitious; but the Negro alone has life and action and material unplumbed out of which the new literature is to come. In vain I mention some names: Frost and Robinson and Millay; Anderson and Cather and O'Neill; timidly I venture the opinion that these are names before whom it is just to bow the knee, and that their ore does not seem to have run out. Madame makes me feel that I am recreant, disloyal, a literary heretic, a blind man stumbling along in the light of the new day. Just archly enough not to offend me, yet accusingly, she turns to one of my poems, and indicts me for my love of Keats, for concerning myself with names like Endymion and Lancelot and Jupiter. It is on the tip of my tongue to ask why Keats himself should have concerned himself with themes like Endymion and Hyperion, but I am drinking Madame's tea. . . . Later, out in the cool Parisian air, I ponder where all this will lead us. Must we, willy-nilly, be forced into writing of nothing but the old atavistic urges, the more savage and none too beautiful aspects of our lives? May we not chant a hymn to the Sun God if we will, create a bit of phantasy in which not a spiritual or a blues appears, write a tract defending Christianity though its practitioners aid us so little in our argument; in short do, write, create, what we will, our only concern being that we do it well and with all the power in us? Ah, Madame, I have drunk your tea and read your book and thought you a charming hostess, but I have not been converted.

COUNTÉE CULLEN.

Business as Public Service

By W. E. BURGHARDT DU BOIS

This article was first written for the N. A. A. C. P. when it met at Indianapolis. It is offered here as the first of a series of re-statements of current Negro problems, which we plan for our twentieth year of publication.

IF six young persons start out upon their career, what is the object which they seek? Here is a singer. He seeks, of course, to sing songs well. Or a minister. He seeks to advance religious ideals. A teacher imparts truth and searches for it. A physician tries to heal and preserve health. A lawyer contends for law and justice. All this is clear for five of our boys; but when it comes, for instance, to the grocer, we all say frankly the grocer seeks profit. We do not visualize, indeed many of us do not clearly know, of any service or ideal aim which the grocer follows, except that of personal profit. Of none of the other five employments mentioned do we for a moment make so narrow an object. The singer may receive high fees, but he protests that Music is his life work. There may be physicians who will not spoil their night's rest for a call that involves no cash return; but they do not advertise this fact and continually we see physicians giving time and talent for nothing because they are "interested". If a minister is called to a church that offers a higher salary he hastens to deny that the salary in itself was the main reason of his decision. No lawyer openly advertises for the highest paying client or openly neglects the cause of a poor unfortunate litigant.

Only the grocer of this group says frankly that he is trying to make money and that the more money he makes out of the grocery business the more successful he is. If he leaves the grocery store for the drygoods business he is regarded as having given full explanation when he says that he can "make more" in drygoods.

NOW it is precisely this difference of attitude and opinion as to the aims of business and the aims of art and science that indicates where the trouble-spot of the modern economic world lies. For it is not true that the business man, that industrial organization renders no public service. It is only true that public opinion ignores the high value of the real service of business men and judges them by a purely artificial and dangerous standard—that is, the private income they gain. This false standard is all the more dangerous because of the extraordinary opportunities of modern business. Invention, technical efficiency and discovery make industry and business an enthralling field. A very large portion of the keenest minds, best ability and strongest characters goes into business and industry and yet from these men and from their careers we strip or we seek to strip most of those ideals and restraints which lie around all other human services. There is no doubt of the service which the business man, the industrial leader, gives to the world. They have transformed modern civilization and the only thing that makes the culture of today in any way greater than the culture of other days; the only respect in which we surpass Rome, Egypt, Babylon, is the extraordinary service of modern business in transforming raw materials, transporting goods to consumers, applying power, adapting the forces of nature and supplying regularly the multitudinous physical wants of modern men. We are right to compare this service with the service of the artist, the scientist and the worker for social uplift.

In the case of these other workers, however, the world deems their work well rewarded if it is well done and if they have enough to sustain life in such a way that the work can be well done. On the other hand, with the business man, we have persuaded ourselves that the personal income which he is able to make from business transactions is his reward and we make no real attempt to proportion that reward according to the service which he renders his town, his country or mankind. Indeed if he can legally secure the income, we protect him in its enjoyment, even if he got it by gambling, robbery and murder or other actual disservice to civilization.

THIS more or less unconscious belief of the majority of thinking men has put tremendous power into the hands of business men. For income is power—power over goods, over the services of men, over the size of their wages, their homes, the conditions of their work and the direction and results of their work. Great income is great power. The ruling monarchs today are the men who control great income. Once birth and politics gave this con-

Show-room of a Negro Furniture Manufacturing Plant, Los Angeles, Cal.

trol. Today business is the controlling power. The results are obvious. Business men rule everywhere. We find them ruling in religion: it is the business man who says today what shall be taught and believed in churches. He rules in art and says what may and may not be designed and painted and put in monuments. It is the leaders of industry who determine what shall be regarded as truth in the history and economics and social studies which are taught in our schools and colleges. We tried to establish democratic government in England, France, the United States and elsewhere and we have done so over limited fields of endeavor; but we all know that the scope of democratic control is very small and that in the wider sphere of work and wages, income, rent, taxes, housing, streets, city and country life, health, amusements and recreation—it is organized and oligarchically guided industry and not democracy which rules.

SO tremendous is this power of organized industry today that it transforms our ideals of right and wrong, of crime and morality. There is practically nothing that cannot be done and be called good if it returns large enough profit to the industrial doers. The result of this is a singular sense of contradiction, futility, often despair and certain unhappiness in all modern culture. Our world is wider, richer, more powerful, more spectacular than the worlds of the past, but it is illogical and unhappy, despite 6,000 years of modern conscious development.

The reason for much of this muddle is plainly because the energy of the leading men of the world is diverted from seeking directly to serve mankind toward an endeavor to increase their incomes and garner the consequent tremendous social power to a degree which far surpasses their knowledge or ability to use it. It is the old story of monarchs mad with power.

Many men of many nations have tried to lay bare this sore spot of modern culture in an endeavor to heal it; but of all the nations today only Russia has made a determined and frontal attack upon the profit idea. This attack has been obscured and hindered by a thousand obstacles. The Bolshevik experiment may not succeed, but even if it does not succeed it is at least a facing of a plain, persistent and threatening evil which all honest minds see. Russia says to the world that the object of business and industry, just like the object of art and science, is the service of the mass of mankind; and that there is no more room for private profit in the work of an engineer or a merchant than there is in the work of a teacher or a singer. In all cases and for all human effort the chief reward and the only real reward is the service rendered. In order that this service may be of the highest value to all men, the servant surely must be able to live in health, security and reasonable comfort and for this he needs a steady and assured income. He does not need great wealth; he certainly does not need an income which will tempt him to foolishly luxurious waste at the cost of poverty, ignorance and crime for others; and above all he does not need an income which will give him irresponsible power beyond his vision or grasp. He does need food and clothes and shelter and some experience of the real beauty of living. These things need never be dear or unattainable for the average man with ordinary exertion.

ANY attempt to realize such an ideal whether in Russia, France or America is naturally going to be fought. It is going to be fought by those people who wish to monopolize goods and the services of men for themselves regardless of the cost to others or of the public good. It is going to be fought by those otherwise unselfish persons who firmly believe that our present system of high income reward for ability is the only one suited to present human nature and that its surrender means wider distress and unhappiness than we see.

For this reason we are not only unwilling to contemplate radical economic change in our own land, but we are unwilling for Russia even to try to experiment in hers. We reel forward to increasing monopoly and concentrated wealth which continues to pile up for us new and staggering problems.

Conceive for a moment this our own land. We are rich in oil and iron, coal and water power, land and raw material. Yet the rights to and ownership of these gifts of God have been so distributed as private property among the Captains of American Industry that the cost of gasoline, steel, heat, electricity, cotton, wool, lumber and food is from twice to ten times as much to the average consumer as it would be under a more logical and far-sighted system.

On the other hand, the income of those who have monopolized land, oil, coal and iron and of those who are monopolizing waterpower for the production of electricity reaches dimensions almost inconceivable. The power of these modern industrial Emperors surpasses anything that the ancient world dreamed of.

How to extricate ourselves from this situation and yet preserve to men the best and indispensable services of business and industry is the great problem of forward-looking modern men. It is not reasonable to insist that immoderate private income is the inevitable accompaniment or incentive to successful industry. It is not logical to admit that human beings who work for the work's sake when the object is Beauty and Truth can not be induced to work for the work's sake when the object is the food and clothes of millions.

TURNING now to the American Negro we find that in his business and industrial organization, while he is subject to all the disadvantage of a group with small incomes in a land which worships wealth and gives it all power, nevertheless, this very absence of large incomes in his business group emphasizes social service as the object of his business and industrial life. First of all, the colored business man is looked upon by his public and conceived in his own mind as a benefactor. He goes into business to "help his race!" He appeals to his people for support on the ground that his grocery store is a public enterprise for their good. Not having a chance to enter the inner portals of income monopoly his view of business profits is less distorted and wrong; his job is still largely personal service rather than impersonal profit-making. He has no chain-stores whose success is a matter of stern figures; he is not a part of that mass production which is compelled by its very size to make people buy its goods either by propaganda on an unanswerable scale or by actual physical compulsion. The Negro business man has but small place in the credit market, but, consequently, his fifty little banks, while insignificant in Wall Street, are really places where the artisans borrow to pay for their tools or householders to buy their homes. In other words, the colored business man is nearer the service ideal and even when his business grows to considerable size that ideal still stays in the forefront, because of public opinion and previous emphasis.

Toward what now does the business development of the American Negro aim? It faces two possibilities. First, it may develop toward the traditional and dominant big business of the white world, with the idea of gradually securing a place in the white industrial organization or at least of duplicating that business development within the Negro world with employer and employee, landlord and tenant, landowner and serf.

Or, secondly, the Negro may sense the fact that modern industry as developed today is riding for a fall, and

(*Will you please turn to page* 392)

The Negro in Literature

May to September, 1929*

SIR SIDNEY OLIVIER'S "White Capital and Colored Labor" was a little book published by English Socialists in 1906. It was soon recognized as the best and fairest statement of the problems of the emancipated British Negro and there has long been wide demand for its reprinting. Lord Olivier (as the author is now known) has at last this year brought out a new edition, rewritten and revised. The book is now an octavo of 348 pages published by the Hogarth Press of London at $3.00. In this book the author has formulated the judgments impressed upon him by forty-seven years of close contact with the industrial and social problems of mixed communities of white and colored men in the course of service in the government of Africa and West Indian Colonies and as a Cabinet Minister, the Secretary of State for India.

The book is indispensable to students of Negro problems.

Harry Dean's "The Pedro Gorino", (Houghton Mifflin Company, 1929, 262 pages, $3.50), records the adventures of a Negro sea captain in Africa and on the Seven Seas in his attempts to found an Ethiopian Empire. It is written by Captain Dean with the assistance of Sterling North.

I saw Harry Dean first in 1900. It was in London at the time of the World Fair in Paris, when a Pan African Conference had been called,—the first of the Pan African meetings. Dean was bitter. He wanted to lead a black army across the straits of Gibraltar. I saw his point of view, but I did not think the scheme was practical.

This book is the interesting and in its final chapters, fascinating story of Dean's dream. Perhaps his dream goes in some respects beyond the facts, but it is all worth reading. He himself represents the finest black blood of America and is a descendant of the well-known Paul Cuffee.

Paul Morand's "Black Magic", (*The Viking Press*, 1929; 218 pages; $3.00), is mainly nonsense. It is built around the thesis that all persons of Negro descent have atavistic urges to "go native" on the slightest provocation. For instance, the founder of the Pan African Congress is represented as looking upon the treasures of Tervurien, the great African museum of Belgium, and then "emerges from the museum mad—and bellowing." Of course, even on this kind of nonsense, literature could be built by a genius, but Morand is no genius.

Three books come to us from the indefatigable University of North Carolina Press at Chapel Hill. "Black Roadways" by Martha W. Beckwith, (243 pages), "John Henry", by Guy B. Johnson, (151 pages), and "The Tree Named John", by John B. Sale, (151 pages).

They are all books with interesting and readable material, but they all have the same drawback that makes the work of the University of North Carolina just fail to meet its goal. The Negroes in these books are never human. They are lay figures that must be fitted into an inherited prejudice. Thus, Sales folk tales are not effective even though funny because they are fitted around an impossible little prig of a white boy, and his "black mammy". Yet, they have interesting and new Brer Rabbit stories. In the same way, Miss Beckwith's attempt to study Jamaica is padded with well-known historical material, like that of the Maroons and abounds in generalizations like "the ingenuity of the Negro in rationalizing"; but she has in her soul no trace of poetry or sentiment and has done her book doggedly. Its reading is a duty and not a pleasure.

"John Henry" is more interesting because of the poetry of its subject. "Maybe there was no John Henry. One can easily doubt it. But there is a vivid, fascinating, tragic legend about him which Negro folk have kept alive and have cherished for more than half a century, and in so doing they have enriched the cultural life of America."

This legend of the black man who is the best steel driver in the world and killed himself wielding a hammer, has fascination. Mr. Johnson suggests that some of the "new Negroes", whom he evidently dislikes, should put John Henry into poem, or opera.

Quite in contrast with this kind of study of the Negro is André Gide's "Travels in the Congo", (Knopf; 375 pages; $5.00). This is a translation of two French books which appeared in 1927 and 1928. The book forms the sketchy diary of a long journey in French Africa. But it is done with sympathy and beauty, and the author is not always strutting like a white man. Here is a paragraph from the last chapter written on the boat:

"There are some children on board —from eleven to fourteen years old. The eldest, who is by far the most affected of the lot, declared to one of the little girls that when he grew up, he intended to be a 'literary critic or else pick up cigarette ends in the street. All or nothing. No medium. That's my motto'. I was hidden in a corner of the saloon, sheltered behind a number of *L'Illustration*, and listened to them indefatigably. How difficult it is to be natural at that age—for a white at any rate! One's single idea is to astonish other people—to make a show."

It is growing increasingly difficult for the scientific "Nigger-hater". Modern psychology has begun to investigate the color line. Take this matter of instinctive race prejudice concerning which we used to know so much: *The Inquiry*, under the leadership of Bruno Lasker, has been studying "Race Attitudes in Children" and "Community Conflict", (Henry Holt and Company and *The Inquiry*) The first book closes with this paragraph:

"As we close the book, however, it is not so much of technical tasks that we think, as of a procession of boys and girls we have met in these pages: Martha Lum, denied an education by decision of the Supreme Court of the United States; the little boy who was deprived of his white playmate; the bewildered southern boy in the north ern school; the Jewish adolescent who grew too quickly into maturity to retain the friendship of his pals; the Chinese child 'made much of' as a pet and subsequently neglected; the Mexican boy who fought himself into appreciative recognition; the Jewish and Italian gangs who could not come together on anything except to 'beat up the niggers'; the five-year-old in the Baltimore street-car; the innumerable children frightened with accounts of 'black men' and pictures of bloodthirsty savages; children often crippled in mind and future experience by propagandist tools wielded for the benefit of selfish interest. Generation after generation, we see them pass by—children who are given the stones of fictitious stereotypes when they ask for the bread of knowledge, children of all races and all nationalities made the potential cannon-fodder of future wars

* White's "Rope and Faggot", Nearing's "Black America", Moton's "What the Negro Thinks", McKay's "Banjo", and Larsen's "Passing" all belong perhaps in this survey, but they have already been recently reviewed.

THE N.A.A.C.P. BATTLE FRONT

20TH YEAR TRIBUTES

WHAT the world thinks of the National Association for the Advancement of Colored People profoundly matters to the continuance of its work. Standing for "the world", are leaders in various professions and in cultural life. On the threshold of its Twentieth Anniversary Conference, in the midst of a campaign to raise $200,000 that its work might be carried forward and extended, the N. A. A. C. P. asked leaders in various parts of the world to say what they thought of its record.

Dorothy Canfield Fisher: author "The Bent Twig", "The Squirrel Cage", "Rough Hewn", and other novels, books of stories and essays:

It would take a long time even to mention the various kinds of services rendered by the N. A. A. C. P. both to the Negro race in the United States and to the whole of our country. In addition to remarkably successful help given in material obvious ways (like the securing of good lawyers for Negroes in various parts of the country in need of such protection) it has done much intangible good in helping to raise the problems of race relations up on a higher and (relatively) more civilized plane.

But in my opinion its greatest achievement has been a spiritual one, the creative help it has given to the growth of an element of life among young colored people which I wish our young white people had—I refer to the growth of a sort of proud solidarity of almost mystical unity as a race which gives a startling dramatic value to the life of the individuals composing it. Young colored people seem to me to feel, more and more, a collective shame over the misdeeds of any member of their race and a splendid, stirring collective pride in the success of their brothers and sisters. An increasingly large number of young colored boys and girls, men and women, have before them, very plain and concrete, a fine impersonal goal, which dignifies every life striving towards it. They feel that their race is on trial (would that every race felt this, for it is true of course of every one of us!) And this knowledge is a stimulant to the best sort of ambition. Every fine deed, intelligent thought, idealistic action, is so much more proof of the worth of the race as a whole.

They truly believe and act upon an axiom to which only lip service is given by white people, the old saying that "by weakness of one we are all lessened, by the strength of one we are all strengthened." The N. A. A. C. P. has done a notable service to all our common fatherland, so greatly in need of such impersonal breadth of view, by fostering so successfully this noble sort of race solidarity.

Rt. Rev. William F. Faber, Bishop of Montana:

I esteem it a privilege to have part in the promotion of the great cause for which the National Association for the Advancement of Colored People was organized; and I feel thankful for the twenty years of its activities. The wrongs against which it exists to protest, are wrongs not only to a race, but wrongs to our boasted democracy, and what concerns me most, wrongs to the Religion we profess and to Him whom we worship. The least we can do is to keep them before the American public until a national conscience is awakened. May the Association live to labor until that day arrives, be it twenty years more, or a hundred and twenty.

Waldo Frank, novelist, author "The Re-Discovery of America", "Rahab", "City Block" and other works:

It seems almost too easy—too obvious—to write an appreciation of the N. A. A. C. P. How can one not acknowledge the splendid and fruitful battle it has waged for decency, for fairness, for spiritual uprightness against the downward pressure of the American mob? How not admire the courage and calibre of the men who have led in this fight?

I think, however, that what I like most about your organization and its activity, is that its special field—the welfare of Negroes—has been far transcended by the universal spirit in which you have worked. It is true, of course, that you have fought for Negroes, as Negroes and as friends of the Negro: but this you have done in such a way that you have emerged essentially as Americans and as men, and your work has been quite as essentially for America and for mankind. You have demonstrated the truth that only through a specific particular action can a man reach the general and the universal.

I salute the calm impersonality of every one of you whom I have had the privilege to meet; the noble and unself-assertive acceptance by you of your lot as Americans and as citizens of a harried world. In their specific problems and through specific work, you have helped your colored brothers enormously, of course. But by your spirit and morale, you have helped all Americans and all America, no less.

Melville J. Herskovits, Assistant Professor of Anthropology Northwestern University, Author "The American Negro", etc.:

As a more or less detached observer of Negro life in this country and of the friction between Negroes and Whites, it has been forced upon me that one of the reasons the Negro is under the handicap of as much discrimination as he is, is because he has never learned to fight back. Though my association with Negroes in this country has been in the course of Anthropological research, I have again and again encountered situations in which only the refusal to undergo an embarrassing situation rather than give up a right was the cause of the Negro's being deprived of that right.

It is only the N. A. A. C. P. who have realized the fact I have pointed out above, and it is undoubtedly due to their willingness to endure unpleasant situations and fight for a right rather than weakly give it up that has resulted, in large measure, in making the general White population not quite as ruthless in overriding the Negroes. It is to be hoped that the N. A. A. C. P. will continue with as much fervor in the future as in the past to insist that the Negro be regarded as the full-fledged and adult human being he is. To the extent that they do this I am sure there will be a general increase in the self-respect of the Negroes and the respect which the general White population will have for its Negro group.

L. T. Hobhouse, distinguished sociologist and editor, England:

I am very glad to respond to your appeal for a few words of appreciation

(*Will you please turn to page* 392)

ALONG THE COLOR LINE

EUROPE AND AMERICA

¶ In the 13th National Championships held by the American Tennis Association at Bordentown, New Jersey, last August, there were 158 entries in the Singles alone, and on Saturday afternoon 3,000 people from 36 states watched the games. The results crowned the following champions: E. G. Brown of Chicago, Men's Singles; Miss Ora Washington of Chicago, Women's Singles; Saitch of New York and Smith of Pennsylvania, Men's Doubles; the Misses Ballard and Washington, Women's Doubles.

¶ Paul Robeson went to London four years ago to act in "The Emperor Jones". He stayed to make a reputation by his singing in "Show Boat". He was suspended by the Actors' Equity Association because he refused to return and keep a contract with Caroline Reagan. This suspension has now been cancelled, but Mr. Robeson is apparently faced with two possibilities: to star in London in a great revival of Shakespeare's "Othello", or to make a concert tour in the United States under F. C. Coppicus.

¶ The Second World Congress against Imperialism held at Frankfort-on-Main, Germany, July 21st, 1929, had 500 delegates and lasted one week with many preliminary conferences. One such conference was held in London and was attended by Roger N. Baldwin, William Pickens, and several members of Parliament. All continents and sections of the world were represented.

¶ A League for Independent Political Action has been formed with Professor John Dewey of Columbia as Chairman and a National Committee of 100. Among the Vice Presidents are: Zona Gale, Professor Paul Douglass of the University of Chicago, W. E. B. Du Bois, and Devere Allen.

¶ The Rosenwald Fund has undertaken to spend $500,000 in providing library service for any county in the South which will furnish partial support during the first five years, and take entire responsibility at the end of that time. Both white and colored people will benefit from the proposal. A conference on Negro libraries was held by the American Library Association in February, 1928, and the matter of Negro libraries was stressed.

¶ In Kansas City and Philadelphia, a Negro policeman has been made a sergeant—the first cases in those cities.

THE EAST

¶ The International Ladies' Garment Union of New York is making a special drive to unionize four thousand colored women who work in the dress shops of New York. These women earn only from $8 to $12 a week, while union workers receive from $26 to $44.

¶ William G. Holly, a young colored man, is Superintendent and Chemist of the Imperial Paint Company, Long Island City, a company which manufactures paints, varnishes, lacquers and industrial finishes. He was originally research chemist, and finally, when a vacancy occurred, was made Plant Manager. The work involves general superintendence and plant management, laboratory direction, development of new products, and general manufacture and production control. Holly has held this position for two years and during that time the plant has almost doubled in size, equipment and product. He has a staff of two laboratory assistants, three foremen, a mechanic, and twenty employees, all of whom are white. He is a member of the New York and New Jersey Varnish and Paint Plant Managers' Association.

¶ Dr. P. L. Hawkins, who has practiced Medicine in Atlantic City for thirty years is dead. He was a member of the Board of Education, City Health officer and prominent in Y. M. C. A. and fraternal circles. He is the brother of John R. Hawkins of Washington.

¶ Mr. and Mrs. Levi Taylor of Wrightsville, Pennsylvania, recently celebrated their 51st wedding anniversary. Mr. Taylor for fifty-three years has been a clerk at Heppenstall's grocery store.

¶ Herbert Corey, a columnist in the *Brooklyn Daily Times,* has been informed that Parham, the colored cadet at West Point, is being treated thus by the young American gentlemen who are his fellow students:

"No one looks at him or speaks to him, except when compelled to do so. There are two vacant places to his right at mess table and one vacant to his left. He is not hazed or mistreated or insulted. He is marooned."

¶ Lincoln Hospital, New York was founded to serve Negroes. It early began the training of colored nurses and still keeps this work up, having recently built a new and commodious nurses' home, where nurses will be

N. A. A. C. P. Popularity Contest Winners

Miss R. Jacobs	*Miss D. Evans*	*Mrs. E. Hicks*	*Mrs. A. B. Harris*	*Mrs. Jessie Browne*
3rd Prize	*1st Prize*	*1st Prize*	*2nd Prize*	*3rd Prize*
Columbus, Ohio	*Columbus, Ohio*	*Newark, Ohio*	*Columbus, Ohio*	*Newark, Ohio*

Teachers and Students at the Lincoln Secretarial School, New York City

trained in connection with Columbia University. On the other hand, Lincoln has always doggedly refused to allow any courtesies to Negro physicians, lagging behind other city hospitals in this respect.

¶ In the annual oratorical contest of the colored Elks, there were 280 district contests, 40 state contests, and 6 regional contests. In all, 1,844 persons took part. The winners in the regional contests each received a four-year scholarship of $250 a year. In the final contest, which took place during the Elks' Convention at Atlantic City, the regional winners contested. The First Prize was $500 in cash, and there were 5 other prizes of $100 each. The winners were the following: William Harvey, 3rd, of Philadelphia, First Prize. The other 5 prizes went to: Seaton Manning of Boston, Catherine Wiseman of Detroit, Eveyln Hill of Columbia, South Carolina, Elmer House of St. Louis, and Dotie Bridgeport of Athens, Alabama.

¶ The ranking scholar of West Virginia State College was Alice Cabell Curtis who received her degree *summa cum laude*.

¶ Hubert T. Delaney, Assistant United States Attorney, is the regular Republican nominee for Congress in the 21st District, New York. He is the son of Bishop Delaney of North Carolina and a graduate of the College of the City of New York and the Law School of New York University.

¶ Alfred N. Heinsheimer of New York, at his death left nearly three million dollars to twenty-five institutions. The National Association for the Advancement of Colored People received $2,500.

¶ The Reverend D. L. T. Robinson is pastor of Bethel A. M. E. Church, New Bedford, and has recently been made Chaplain of the New Bedford Post Number I, of the American Legion. Mr. Robinson was born in Mississippi and served overseas with the A. E. F.

¶ Edythe Taylor is the first colored girl to be appointed teacher in the public schools of Hartford. She has been assigned to the Fourth Grade, Kemp School. Her father is a graduate of Howard University.

¶ Charles Becker, a colored man, taught Penmanship in the Fall River, Massachusetts, High School for many years. He was retired last June for age.

¶ The annual Eastern Conference of the Chinese Students' Alliance of America met at John Hopkins University in September.

¶ Dr. Charles H. Marshall, formerly a member of the Board of Education of the District of Columbia, and a member of the faculty of the Howard Medical School, is dead at Washington.

¶ Miss Nell E. Williams graduated from the Howard University Law School in 1928 with honors. In 1929, she received the degree of LL. M. from New York University.

¶ It has been discovered that Jacob H. Hollander, a well-known economist R. B. Keyser, President of the Board of Trustees of John Hopkins University, John D. Harlem, Secretary, and others of Baltimore are among the signers of a neighborhood agreement to "forever bar Negroes from residence on Eutaw Place," 1800 and 1900 blocks "except as servants." The agreement was negotiated in 1924.

SOUTH EAST

¶ The Federation of Colored Catholics held their Fifth Annual Conference in Baltimore September 1st and 2nd. Dr. T. W. Turner of Hampton is President, and during the sessions a determined demand was made for more Negro priests. It was answered by one white priest with the ancient lie that Negroes "did not want their own priests." In his opening address, Dr. Turner stated that the number of Negro Catholics was decreasing and that the reason was the lack of Negro priests. The Federation without a dissenting voice urged the appointment of Negro priests and the abolition of all discrimination in Catholic schools. Dr. Turner was re-elected President and H. M. Smith, Secretary.

W. J. Harvey, III | *Mrs. I. G. Young* *Page 383* | *Israel Beal* *Page 383* | *Dr. A. Savage* *Page 384* | *A. Casely Hayford* *Page 384*

H. T. Delaney *Page 381* | *Dr. R. J. Temple* *Page 383* | *J. C. Wright* | *E. D. Crawford* | *Miss N. E. Williams* *Page 381*

¶ The Inter-racial Commission of Maryland reported the following current average annual salaries for teachers in the state:

	White	*Colored*
High School ..	$1,534	$908
Elementary ...	1,126	586

¶ John C. Wright was born in Virginia in 1883; educated in New Jersey, and at Oberlin. He has taught at St. Paul, Virginia, Tuskegee Institute, Florida A. and M. College, Edward Waters College, and the Bethune-Cookman College. During the war, he was Y. M. C. A. Secretary at the front and was sent back to America to help in the War Work Campaign. After the campaign he was transferred to the Army Educational Corps and made Supervisor of Instruction of colored troops at Beaune, France. Returning from France, he was for two years Educational Secretary of the Y. M. C. A., New York, finally returning to Tuskegee as Assistant Director of the Academic Department. He has held various educational offices and contributed to educational journals. He is now president of the Joseph K. Brick School, N. C.

¶ Doctor R. N. Dett, and Ernest Hayes of the staff of the Hampton School of Music, have returned from a summer's study at the School of Music, Fontainbleau. They are planning a foreign tour for the celebrated Hampton choir.

¶ Dr. Peter James Bryant, for thirty years Pastor of the Wheat Street Baptist Church, Atlanta, Georgia, is dead. He was a well-known religious leader.

¶ Arthur P. Davis will teach English the coming year at Virginia Union University.

¶ Last year the Reverend D. D. Crawford was in a railway wreck in Georgia and distinguished himself by his coolness in rescuing numbers of the injured. Much was said of his bravery in Southern white papers.

MIDDLE WEST

¶ In Gary, Indiana, Negroes have been denied entrance into the newest city park at 15th and Connecticut Street, in the heart of the black belt.

¶ Spencer C. Dickerson has been made Colonel of the 8th Illinois Regiment, Illinois National Guard, to succeed Otis B. Duncan who has been dishonorably discharged. Dickerson was born in Texas, and is a graduate of Tillotson College, the University of Chicago, and Rush Medical College. He served with the Regiment overseas.

¶ Miss Thelma Smith received the degree of Master of Arts at the University of Chicago in August, 1929. She was elected to the Phi Beta Kappa. She is a native of St. Louis and returns there to teach.

¶ Two signs, "No Negroes allowed" have been posted on Lake Shore Drive at Siesta Road about five miles from Mt. Clemens, Michigan. Mt. Clemens is a suburb of Detroit and Lake Shore Drive is the main thoroughfare between the two.

¶ Over one hundred colored mail carriers and their wives from all parts of the country met last summer in Minneapolis to attend the conference of the National Association of Letter Carriers.

¶ George A. Singleton has received the degree of Master of Arts at Chicago University.

¶ The City Council of St. Paul has passed the following Minute with regard to the death of the late Minister to Liberia William T. Francis:

Mr. Francis was a St. Paul product, a citizen of fine spirit, clean purpose and genuine devotion to the public good, held in high esteem by those who knew him. He fashioned his own career out of courage, determination and ability. Facing unusual handicaps he overcame them all by the quality of his character, and by single-handed struggle forced recognition of his worth. He won high honor on worth alone and earned a wide approval because he was sincere, kindly, human and gracious.

At the time of his death he was on the threshold of a distinguished career, and assured of a commanding destiny among men. His governmental associates were open in their praise of his achievements Here in his home city, he was respected for what he was—a true brave man, gifted with vision, cheerful and uncomplaining, and devoted to high aims. His untimely death is a tragic loss to his country and especially to his home community. He leaves behind him the memory of one who was unafraid of life, the example of victorious battle against all untoward circumstances.

THE MIDDLE SOUTH

¶ In Montgomery, Alabama, last July, there was a serious building collapse of the Bullock Shoe store building. Ella Brown, a colored elevator operator in a neighboring store, stuck to her post and brought down scores of customers and employees. In her final dash to safety, she was struck by a heavy beam and received injuries and bruises. In the report of the disaster in the *Montgomery Advertiser,* no mention was made of the girl, and in the *Journal,* no mention was made on the front page but a small paragraph was carried on the third interior page.

¶ Four graduates of Meharry Medical College took Part II of the nation-wide examinations given by the National Board of Medical Examiners. They were Dr. H. E. Hampton, Dr. I. B. B. Higgens, Dr. L. J. Hicks, and Dr. W. A. Mason. They all passed the examination. One of them, Dr. Hampton, attained the highest grade given, making a total credit of 208, out of 225. The next highest grade attained was 206. Candidates who take these examinations are drawn from all the medical schools and colleges in the United States and Canada. Last year Dr. Hampton was among the first ten making the highest average for Part I. Dr. Higgins made a grade of 201 and in the examination

last year received the highest grade in Bacteriology.

¶ For colored readers there are ninety-five centers for the circulation of books for home use in forty-six buildings in Louisville, Ky., and Jefferson County. This includes two Carnegie branch buildings, one high school, fifteen stations and seventeen classroom collections in twenty-eight school buildings. There are 26,737 volumes in the department. The circulation of books was 156,926 volumes, which was 10 per cent of the total circulation.

¶ Talledega College, Ala., in 1930-31, will offer a full major course in Physical Education, including gymnastics, swimming and dancing. W. H. Kindle, who has the degree of Master of Physical Education from the Y. M. C. A. College at Springfield, Massachusetts, is at the head of the department.

¶ New Orleans University granted the degree of Bachelor of Arts to ten candidates at the end of the summer session.

¶ At New Orleans, Joseph J. DeJoie, who has conducted a drug store in the city for more than twenty years, is dead. He was prominent in business and civic life.

¶ Fisk University awarded the degree of Bachelor of Arts to twenty-three graduates of the summer school.

¶ J. M. Bond, Director of Physical Education in the Y. M. C. A. at Pittsburgh for the last three years, has become State Director for the Colored Work of the Kentucky State Interracial Commission. He succeeds his father, the late James Bond.

TRANS MISSISSIPPI

¶ A bitter fight for education has been won in Missouri. Some years ago Nathan B. Young as President of Lincoln University, was re-organizing the institution into a first-class school. Governor Baker ousted him and then proceeded to put the institution into politics. When the present Governor Caulfield was elected, he swept out the whole Board of Curators and appointed a new Board, with such persons as Charles Nagel, formerly Secretary of Commerce and Labor, and Mrs. Julia Childs Curtis. He also secured the largest appropriation yet made for the University from the legislature. The Board of Curators has re-appointed Nathan B. Young as President.

¶ The Fourth annual conference of Cooks and Waiters was held in St. Louis August 5th to 9th.

¶ Clarence Bacote of Kansas City, Missouri, has received the degree of Master of Arts from the University of Chicago.

¶ Dr. Aaron A. McMillan of Omaha, Nebraska, formerly member of the Legislature, has gone as a Medical missionary to Angola, Portuguese West Africa. He is being sent by the American Board of Commissioners for Foreign Missions.

SOUTH WEST

¶ Mrs. Ida Gertrude Young is a graduate of Paul Quinn College, Texas. She finished high school in her younger days; taught school; married; raised a family of six children, the oldest of whom graduated from college at Paul Quinn, and is now in Africa with his uncle. She has a son at Wilberforce and a daughter attending Paul Quinn.

Street Sign, Detroit. *Page 382*

Mrs. Young returned to Paul Quinn in the summer of 1925 and took up her college work, but was handicapped by the necessity of keeping her children in school. She took advantage of the summer schools until she reached her Junior year, and then attended the regular courses, finally graduating in 1929.

¶ Last November, Judge Mann granted an injunction which gave the colored citizens in Arkansas the right to vote in primary elections. Recently, Chancellor Dodge has dissolved the injunction. Three law firms have united to take this case to the highest courts, and colored people are raising a special defense fund.

¶ In a wreck of a Frisco Express train between Tulsa and Sherman, Texas, eleven Negroes were killed in the "Jim Crow car." The "Jim Crow" car is always an old car put between the heavy engine and the new strong cars in the rear in which the white people ride. The Negro car was thrown up beside the overturned locomotive which exploded and spread steam through the "Jim Crow" compartment. This is a common occurrence in Southern wrecks.

¶ Cleave Williams, a nineteen-year old Negro boy, was lynched at Calvert, Texas, recently. He was accused of writing a note to a white girl, although this is not supposed to be the real reason.

PACIFIC COAST

¶ Miss Marian Anderson has been singing on the Pacific Coast where she appeared as soloist with the American Philharmonic Orchestra. The Seattle *Daily Times* says that Miss Anderson's "opulent contralto which she uses with fine intelligence moved the audience to an ovation." The *Star* calls her "the finest of living contralto singers."

¶ Israel Beal was a colored pioneer of Redlands, California, where he died recently at the age of 81. Born a slave in Virginia in 1848, he marched with Sherman to the Sea and then eventually came to California by way of Panama to labor in the mines. In 1874, Mr. Beal bought twenty acres where he lived and raised his family and acted as teamster and rancher and took various contracts. He had much to do with the founding and building up of the city of Redlands.

¶ Ruth J. Temple was born in Mississippi and educated in California. She received her degree in Medicine and is now on the staff of the Maternity Division of the Los Angeles City Health Board and also of the White Memorial Hospital. Her practice is limited exclusively to obstetrics and gynecology. During the recent meeting of the National Medical Association in Newark, Dr. Temple gave two demonstrations. She is especially expert on a new form of the Cesarean operation which is greatly reducing mortality.

¶ The Oregon *Journal* had a leading editorial on the work of Mrs. E. D. Cannady in race relations. She has held front-porch musical recitals, interracial teas, and given addresses and exhibits. The Portland Council of Churches is asking for the Harmon Award for her.

¶ It is reported that Gloria Swanson's last picture, "Queen Kelley", has been banned by Will Hayes, because it featured a colored priest.

WEST INDIES

¶ A school History of England by C. R. L. Fletcher and Rudyard Kipling, published in 1911, has been

banned from government schools in British Guiana on account of the following paragraph against which the Negroes complained:

"The prosperity of the West Indies, once our richest possession, has very largely declined since slavery was abolished in 1833. There is little market for their chief products, and yet there is a large population, mainly black, descended from slaves imported in previous centuries, or of mixed black and white race: lazy, vicious, and incapable of any serious improvement, or of work except under compulsion.

"In such a climate a few bananas will sustain the life of a Negro quite sufficiently. Why should he work to get more than this? He is quite happy and quite useless, and spends any extra wages he may earn upon finery."

EAST AFRICA

¶ An Indian Deputation has been visiting in East Africa and returned to Bombay, and will shortly proceed to England to lay their complaints before the British Government. They complain of segregation, inability to buy land and disfranchisement.

¶ It is reported that the slave trade still flourishes in Arabia and on the Red Sea, and that more than 2,000 slaves from Africa are sold there every year. Forty thousand Jews in Yemen are said also to be virtually slaves.

¶ The present Sultan of Zanzibar, Sayed bin Harib, has only one wife and a son Ali. His palace is Bet-el-ajab, or House of Wonders, and is the scene of many social functions. When he gives a ball, Arab and Negro merchants appear and white people from the surrounding colonies. Conventional English food is served to the whites and great silver dishes of curry and rice with cutglass bowls of mangoes and fruits to the Mohammedans. Finally, the Sultan's coffee is passed around and then the dance begins. The Sultan makes a magnificent figure in his robes of gold. His son wears a modern dinner jacket. Neither of them dance. The Sultana looks on from a screened balcony.

WEST AFRICA

¶ Henry Carr, formerly Director of Education at Lagos, Nigeria, West Africa, was made an Officer of the British Empire in the last birthday honors.

¶ Archibald Casley Hayford is a Master of Arts of Cambridge University, England, and Barrister-at-Law and Solicitor in the Supreme Court of the Gold Coast, British West Africa. He has visited in America and is the son of Honorable Casely Hayford, M. B. E.

¶ Tremont Hospital of Ntondo, Belgian Congo, was opened December 5, 1928, and was founded mainly on a large gift made by Tremont Temple, Boston.

¶ At Douala, in the Cameroons, there is a fine central hospital built of brick and costing to date $55,000.

¶ Dr. Agnes Savage of Nigeria has completed her medical work at Edinbrough University at the age of 23. She is the first native colored woman to qualify for work in West Africa.

¶ At the Bolenge Hospital, Belgian Congo, 10,489 patients were treated in 1928. Native assistants gave 7,834 injections.

¶ King Albert of Belgium has established the Congo National Park. It consists of 800,000 acres, between Lakes Kivu and Edward. It will be a refuge for a larger wild beast, and hunting is to be prohibited. It is unfortunate there is not a similar refuge for the Negro in the Belgian Congo.

¶ An English Knighthood has been bestowed upon Nana Sir Emmanuel Mate-kole, K.B., K.M.A.C., M.L.C. Sir Emmanuel is the paramount chief of Manyah Krobo, Gold Coast, British West Africa.

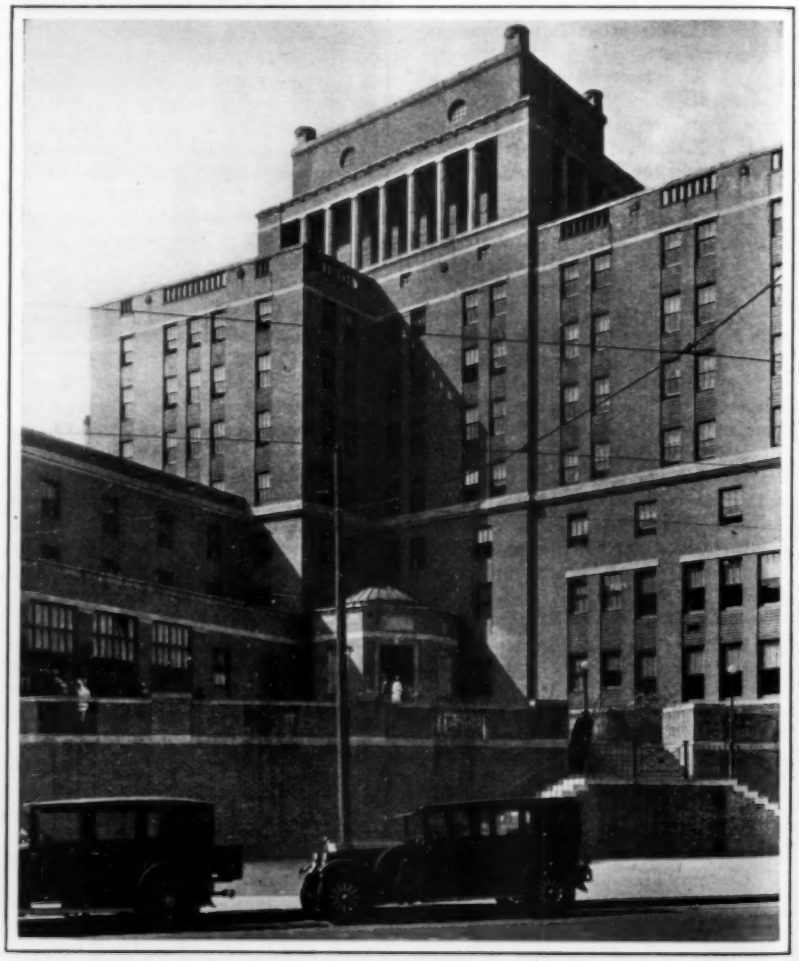
¶ One of the great problems of West Africa are the five thousand Syrian merchants. The Negroes complain bitterly of their oppression and cheating but the English defend them as they buy large amounts of English goods. There is a strong local demand for their exclusion.

¶ The new English Director of Education for Nigeria, British West Africa, tried to abolish the Oxford and Cambridge examinations and inaugurate a "Nigeria school certificate." The Negroes protested and Mr. Hussey has not only withdrawn his proposals but promised in the future to discuss all contemplated changes.

¶ The foundation stone of the new Supreme Court building, Accra, Gold Coast, British West Africa, was laid August 16th in the presence of the Governor and judges. A sum of $500,000 has been set apart to pay for the new building. It will contain three court rooms, each seating three hundred persons.

SOUTH AFRICA

¶ Professor Leo Frobenius, who has (*Will you please turn to page* 394)



The New Nurses' Home, Lincoln Hospital, New York City. *Page 380*

YOUTHPORT

For Juniors of the N. A. A. C. P.

EFFIE LEE NEWSOME, *Critic*

EDITORIAL

DUMAS the elder mentions a picturesque incident in the life of his father. The father as a boy in Saint Domingo was enjoying the out-of-doors. But unfortunately the log upon which he supposed himself to be standing proved to be an alligator. It moved. The mulatto Dumas began running for his life and the alligator pursued.

"To the right, little sir! To the left, little sir!" cried the sympathetic voice of a Negro onlooker who was advising the father of d'Artagnan's creator to take a zig-zag course, a route that an alligator loathes. But the boy was delighted to follow these directions. And the zigzag pace led to a most satisfactory ending.

The Junior N. A. A. C. P. page in starting its course may veer "to the right, little sir, to the left, little sir" till it ultimately gets the sure trend. The path that it desires is a short cut to youth of the present. It would meet them half way.

The young people interested in the National Association for the Advancement of Colored People are by this very interest understood to be possessed of racial clear-sightedness and minds that instinctively go toward high promise. Such is the blessing of being part of a race that sees before it shimmering hill-tops and not the valleys on the other side that are the portion of peoples who have known pinnacles.

REMEMBER THE TREES

THIS reminds us of Björnson's story of the juniper, oak and fir that strove to cover a mountain. But no sooner would they get a footing on the mountainside than they were washed downward.

After years of struggling perseverance the trees reached the summit, only to look back with a gasp. For lo! they found the tableland already clothed with oak, with fir and with juniper.

Our reaching a point of meeting for the interchange of ideas may mean some such revelation as came to the trees when they arrived on the tableland. And the talents and traits admired in other races will be found to exist within our own.

YOUTHPORT offers space for and invites contributions from young readers of the CRISIS. And they are found in various parts of the world. Through this page—an international forum—junior friends of the CRISIS may come in touch with a great organization and with one another.

The critic of this organ of the National Association for the Advancement of Colored People plans to extend the Junior Page—or perhaps two pages—so as to include contributions from young Americans, West Indians and from French, Portuguese, Italian, Spanish and English speaking Negroes. A pretty broad field surely. The program of this page lists interesting contests with attractive awards.

When every CRISIS reader between the ages of fourteen and twenty-one realizes that he has it within his power to play a vigorous part in the projects of a lively magazine he'll roll up his sleeves. *Send stories, sketches or letters of not exceeding four hundred words to "Youthport",* THE CRISIS, 69 Fifth Avenue, New York. Next month we shall deal further with the brisk contests. Begin planning your contribution.

NEWS

THE BERLIN TAGEBUCH of the 24th of August, 1929, has this article:

"A band of American athletes has for several weeks been holding exhibitions in Germany; and everywhere, and lately in Berlin, have aroused great furore. Above all, it was the marvelous sprinter, Tolan, who broke record after record and raised the reputation of American sport to the very highest point. One would have thought that his companions would praise and spoil him; would be heart and soul with him and inordinately proud of him. Nothing of the sort happened. On the contrary, they would not sleep in the same room with him; they would not eat at the same table; they would not travel with him on the same train. Indeed, they insulted him in so horrible and despicable a manner that it brought tears to the eyes of poor Tolan, when the matter was mentioned.

This Tolan is — excuse the hard word—a Negro; and his companions in sport are—excuse the even harder word—pure 100% "Mayflower gentlemen". They are, as sportsmen, well-known to be marvelously fair! and sport itself is a well-known method of uniting peoples. But "you must not forget that Negroes used to be slaves and that for us they are always slaves," explain these grandchildren of Abraham Lincoln.

LETTERS

Richmond College
Cape Coast
Gold Coast
West Africa

THE EDITOR of the "CRISIS"

Sir:

Enclosed you will find Postal Order of eight shillings and sixpence for which please enroll me as a subscriber of your interesting newspaper. I have also en-

(*Will you please turn to page* 394)

Students of Richmond College, Gold Coast, Africa

Postscript
by W. E. B. Du Bois

TWENTY YEARS

THE October number of THE CRISIS completed 19 years of existence for this magazine. This present issue is the first copy of our Twentieth Anniversary.

Founded by the present Editor in November, 1910 at 20 Vesey Street, New York, this periodical has for a fifth of a century been the official organ of the N. A. A. C. P., and an outstanding interpreter of the thought and aspiration, the deeds and movements of 12 million Americans and of untold other millions of Negro descent the world over. Its judgment and policy some may applaud and some criticize but its sincerity and honesty, its unpurchaseable courage and its clear and forceful ideas few can gainsay.

With imperturable determination and unblinking vision, THE CRISIS faces a future big with possibilities and crying perhaps as never before for wide knowledge, honest judgment, sound logic and fearless exposition. The relation of the white to the dark world approaches daily a more critical stage. It is inextricably bound up with the problems of peace and war, and war today is the key to economic reform, the abolition of poverty, the spread of intelligence, the blossoming of art and human happiness.

To all these problems, there is no quick and flippant, easy and complete answer. But there are answers and solutions, facts and measurements, which the world's press and periodicals will ignore and misunderstand because they despise "Chinks" and hate "Niggers". Here is the field—the unfilled and yawning field for THE CRISIS.

THE CRISIS now as ever will avoid extremes of partisanship but this will be no excuse for fighting reform simply because it is unpopular or unprofitable or not defending institutions and policies whose only offence is their age.

THE CRISIS will exist as long as the intelligence and wisdom of its readers will its existence. It will cease publication when a magazine of this type is not longer wanted or needed.

RECOGNITION

TWO incidents show the growing influence of the N. A. A. C. P. in this land despite its unpopular cause. When a great lawyer and philanthropist died recently and was buried with the pomp of world-wide mourning in New York, along with the honorary pall-bearers, who included Governor and Mayor, millionaire and merchant prince, social reformer, artist and writer, appeared the chief executive official of the N. A. A. C. P. as fitting representative of one of the great forces of America.

When it was pointed out to the Biennial Conference of Pacific Relations then meeting in Hawaii that the American Negro had a logical right to be represented as being the element in America most actually interested in the future development of the Darker Races of the Pacific, our request was ignored. This year at the Third Biennial, the N. A. A. C. P. is chosen as the appropriate organization to send to Japan its Secretary as a member of the American delegation.

The world moves

> Dear Mr. Du Bois,
>
> Thank you very much for the copies of "The Crisis" which you have sent to me. I shall look through them at once and know that I shall be greatly interested in which I find there.
>
> As to an article, I am sadly afraid that the great pressure which is upon me at present will make it impossible for me to send you anything to show how interested I am in the position of the coloured people in the world.
>
> J. Ramsay Macdonald.

The Fifth Pan African Congress will take place in the city of Tunis, French North Africa, December 23, 24 and 25, 1929, under the Presidency of M. Gratien Candace, French Deputy from Guadeloupe.

The success of this Congress will depend almost entirely upon the American delegation. To date 34 American Negroes have agreed to take the trip in a body, leaving on the beautiful, modern and well-appointed steamship, Milwaukee, Saturday, November 30th, and returning to New York, Thursday, January 30th. Six or more American Negroes will join the party en route. The all inclusive cost of the trip will be $965 per person.

If there are any persons who are interested in this trip, they may write the Secretary of the Congress, care of THE CRISIS, *for further information.*

MARSHALL

SOMETIMES we Negroes speak as though we were carrying on our fight for the recognition of our manhood and political and social rights alone and unaided by our white fellow citizens. But, of course, we do not mean to say this. Such a task would be impossible. From the beginnning, our struggle in the United States would have been unsuccessful had it not been for those white friends who saw the vision of a common humanity and who helped realize it.

American Jews have been especially prominent in this work. We call to mind Jacob Schiff, Julius Rosenwald and many others. But above all, at this time, we remember the unselfish and invaluable work of Louis Marshall. This great constitutional lawyer repeatedly turned aside from his appointed tasks and his lucrative practice to give time and counsel to the National Association for the Advancement of Colored People. He considered the cause of Negro freedom to be the cause of human freedom, and he helped accordingly. His death is a mighty loss for the American Negro.

MYRON ADAMS

THE retirement of Myron Adams from the presidency of Atlanta University ought not to pass without a word. Dr. Adams is one of the last of that band of crusaders who came South after the war to educate the Negro. They met at first deep derision; then high praise; and then forgetfulness. In the last period, their difficulties have been enormous, and yet, if higher edu-

cation of the American Negro has triumphed, it is because of the fact that men like Myron Adams stuck to their jobs, even when threatened with starvation.

Atlanta University in 1887 had but 14 college students; in 1919 it had 50; and last year it had 300. In the last nine years, Dr. Adams has fought to keep the finances of the institution balanced and he has succeeded in presenting to President Hope a plant of 55 acres of land, fairly adequate buildings, and an endowment of $328,000, nearly all of which has been raised during his administration. There is an indebtedness which amounts to only $14,000. This has been accomplished in spite of the withdrawal of help from the General Education Board, the criticism of the trustees and of the white people of Georgia; and of the standardizing agencies. It has been a hard fight.

Atlanta University has had four presidents: Edmund Ware, the first, was the man of vision who founded it in 1867. Horace Bumstead, was the man who defended the Negro college for twenty years. The last twenty years which has made Atlanta University, and the college idea accepted has been the work partly of young Edward Ware prematurely dead, but mainly of Myron Winslow Adams.

THE PITTSBURGH COURIER

THREE years ago in the *Pittsburgh Courier* of October 9, 1926, occurred an article with headlines which in effect accused the officials of the N. A. A. C. P. of misappropriation of funds, particularly with regard to the donations of the American Fund for Public Service.

Since that time, by articles in THE CRISIS, by releases to the press and by public speeches, the N. A. A. C. P. has proven to the public that the writer of this article was entirely mistaken and that the facts were not as represented; that, on the contrary, the funds of the N. A. A. C. P. had always been spent with the greatest care and utmost publicity.

We are glad at last to be able to print the following letters which appeared on the first page of the *Pittsburgh Courier*, Saturday, September 14, 1929:

Pittsburgh, Pennsylvania.
September 1, 1929.

"I regret very much the appearance of the article in the *Pittsburgh Courier* of October 9, 1926. I do not believe its accusations and if I had seen the article before it appeared it never would have been published."

(Signed) Robt. L. Vann.

New York, N. Y.
September 1, 1929.

"I have read the above statement of Mr. Vann and I accept it in the spirit in which it is given and the incident is hereby forgotten."

(Signed) W. E. B. Du Bois.

New York, N. Y.
September 1, 1929.

"I have read Mr. Vann's statement. I accept his word, and therefore withdraw what I said about him personally in my address at Pittsburgh, October 19, 1926. I regret the whole incident as unfortunate and am happy to see it closed."

(Signed) James Weldon Johnson.

THE NEGRO IN POLITICS

THE political situation of the American Negro this fall has many anomalies, contradictions and encouragements. A white Southerner has been made Chairman of the Republican National Committee. He will undoubtedly do what he can to eliminate the Negroes from political activity in the South. If he is successful, there will grow up in the South two parties dominated by white men. This alarms some Negroes and certain of their friends. THE CRISIS is not alarmed. If these are two real parties and not merely one party with two faces, then they will need votes; and the more progressive their program is, the greater will be their need. This will be the Negroes' opportunity.

But this means that the Negro must become opportunist in politics. No area illustrates this better than Harlem. Black Harlem cares nothing for political labels. Candidates may be marked Democrat, Republican, Socialist,—Harlem votes for the *candidate*. Moreover, it votes very largely for local reasons. It will support Mayor Walker, not because he is the best candidate. He is not. Norman Thomas, the Socialist candidate, is by long odds the best man running. But he has no chance of election. On the other hand, Mayor Walker has done a great deal for Harlem and is a much better man than the Republican, La Guardia; and Harlem will stand by him. Harlem will vote for a colored Congressman, for two colored Aldermen, for a colored member of the Assembly, for a colored leaders in Republican organizations.

It is, of course, unfortunate that in all this, Harlem and the Negroes of the United States, must vote "colored"; but the fault is not theirs. So long as the color of a man's skin means more, to most candidates, than the tariff, democratic government, prohibition, war, or any other issue, just so long the black man must vote with his eye on this fact. In these larger issues, he disfranchises himself, but he refuses to commit suicide in order to save a white world.

"PECHSTEIN AND PECKSNIFF"

I HAVE just read with the keenest interest your article in this month's CRISIS headed "Pechstein and Pecksniff". I wish to thank you for this, and to assure you that I for one, although for many years a principal of a separate school for Negroes, realize that the points you make against it are true. It has been my experience that seldom if ever will a board of education spend the funds so as to give equal educational opportunities to all. In most cases, the separation is no sooner made than the question of pro rata cost is raised, and the Negro school of course suffers. Of course your argument as to the logical end of racial segregation —Caste, Hate and War, is irrefutable.

THE COLOR LINE AND THE CHURCH

WHEN the Reverend Mr. Blackshear of St. Matthew's Protestant Episcopal Church, Brooklyn, invited Negroes out of his parish, there was much tumult and shouting which has now died away. Matters will now settle back to normal: Negroes will fade out of Mr. Blackshear's church; as the surrounding community becomes more and more "colored", this branch of the Church of Christ will move to a whiter neighborhood and St. Matthews will be "transferred" or sold to colored folk.

And yet even this usual solution will not settle the matter. Mr. Blackshear and his vestry in drawing the color line in his church simply followed the policy of American Christianity. The American Church of Christ is "Jim-Crowed" from top to bottom. No other institution in America is built so thoroughly or more absolutely on the color line. Everybody knows this. Why then abuse Mr. Blackshear? He may be a blunt and tactless fool, but he is doing exactly what his church has done for 250 years, and, in this policy, the Episcopalians have been followed by the Catholic Church of America, and, in later years, by the Methodists, Baptists and Presbyterians.

The reason for this is clear, if we regard the church as a group of ordinary human beings with human ignorance, prejudice and cruelty, as well as charity and good will. White Americans prefer not to associate with Negroes,

neither in homes, theatres, street cars nor churches. This is evidently what the Younger Churchmen (some of whom are beginning their second fifty years of life) almost tearfully acknowledge when they profess a "'general guilt and perplexity."

But these gentlemen can not escape the dilemma into which this confession forces them. The church does not usually profess to be a group of ordinary human beings. It claims Divine Sanction. It professes to talk with God and to receive directly His Commandments. Its ministers and members do not apparently have to acquire Truth by bitter experience and long intensive study; Truth is miraculously revealed to them.

If, therefore, in the midst and in the face of this divine revelation of truth which is weekly thundered from their pulpits, they then turn around and confess that they are acting just like ordinary human beings, what becomes of all these pretensions of supernatural revelation?

In other words, the church faces today as in other days, and with American Negro problems as in other social problems, an inexorable dilemma: either the church must acknowledege itself to be a human organization largely composed of the rich and respectable, desirous of better things and groping for social uplift but restrained by inherited prejudice, economic privilege and social fear; or the Church may continue to insist on its divine origin, supernatural power and absolute and immediate knowledge of Truth.

In the latter case, when the Church meets the Negro problem, it writes itself down as a deliberate hyprocrite and systematic liar. It does not say "Come unto me all ye that labor,"; it does not "love its neighbor as itself."; it does not welcome "Jew and Gentile, barbarian, Scythian, bond and free,"; and yet it openly and blatantly professes all this.

On the other hand, a great human institution for social uplift and wider humanity has no reason to be ashamed in confessing its mistakes so long as it does with energy and determination seek to correct them. In the past, the Church has opposed every great modern social reform; it opposed the spread of democracy, universal education, trades unionism, the abolition of poverty, the emancipation of women, the spread of science, the freedom of art and literature and the emancipation of the Negro slave. When the reform was gained, the Church righted itself, led usually by some scismatic and heretical part of itself, came over on the Lord's side and usually did not hesitate both to claim a preponderant share of the glory of victory and again to emphasize its supernatural claims.

It is this latter development that disturbs and angers right thinking men. No one utterly condemns a Blackshear, born and raised in Texas and educated in a theological seminary, for crassly drawing a color line in human relations. What else could be humanly expected? We can only insist on facing facts, investigating consequences and telling the truth about this miserable tangle in human relationships.

Do we get this? No! We get casuistry, molasses and a little well-bred whining. We get a repetition of the "divine Mission of Christianity", and then silence and quiet persistence in the exact wrong that raised the controversy.

Examine the reply of Blackshear's "Reverend Father in God", Bishop Stires. It is little short of delicious. He says that when black folk appeared in his parish "he never found it necessary to suggest that he did not desire any more." Of course, he did not. His black parishioners were in the position of that well-known "darky" who once tried repeatedly and persistently to join an Episcopal Church. At last he gave up and explained the matter to the rector:

"Naw, Suh, naw Suh, I ain't aimin' to jine yo' church. You see hit's this-a-way: last night as I was prayin' for grace, I done see Jesus. And Jesus done said to me, sezzee, Rastus, son, don't try to get into dat 'Piscopal Church no mo.' I done been tryin' to git in dar mahself for mighty nigh two thousand years and ah ain't made it yit!"

And so Bishop Stires cannot find a thing that he can do; and the Younger Churchmen will not find a change that they can agree upon. And the Church militant will prescribe a large amount of soothing syrup, while Bishop Manning and his ilk, wrapped in decorous and Episcopal silence, will devote his time and great talents to the Cathedral of St. John the Divine.

I AM NOT INVITED

IT is extraordinary to think of the heartaches and unhappiness that arise from the fact that Someone is not invited to go Somewhere at some particular time.

The reasons for not inviting Everybody everywhere, of course, are perfectly clear. Most housewives, and particularly the wives of the best class of colored people with moderate income, do their own housework. The entertainment of guests at lunch, or dinner or at an evening party involves a lot of time and a back-breaking amount of work. Public opinion calls for good food well-cooked and a lot of it, served on excellent china, with clean linen and good silver. It is, therefore, wise and sensible that the number of guests be small. Six people could be attended to without subsequent nervous prostration. But what housewife dares to invite six friends? Something between sixteen and sixty are always forced upon her because Someone would be terribly hurt and personally insulted if she were not invited Always and Everywhere.

This results in two things: small cliques of people, who invite themselves to all their own functions, and miss the joy and inspiration of making new acquaintances. And secondly, it gives rise to endless heartache.

I have seen grown, sensible women weep because they were not invited. I have seen men get hard and bitter and plan all sorts of retaliation because they were not invited. I have known extraordinary campaigns of pleading, blackmail and vilification to extract from a reluctant hostess invitations for some forgotten or excluded person. The assumption is that if you are not always Everywhere that this is a subtle attack upon your moral character, upon your social status, or upon your style of beauty.

If now people could be sensible about these things, how easily it would all work out. This week you invite this group of six; next month you invite quite another group; during the year you have the joy of meeting between seventy-five and one hundred people, all of whom you learn to like and appreciate.

Or again, even if Mrs. Jones did not have you at dinner last week, or if you are not a member of Mrs. Smith's exclusive card club, nevertheless you invite Mrs. Jones and Mrs. Smith because you like them and they like you, and because likable people are not too frequent in this queer world.

But above all, how much easier the whole thing would be if there were some co-operation in entertaining to bring its cost down to the pocketbooks of poor people. For instance,' (and I realize the blasphemy of the suggestion), why on earth shouldn't the guests turn to and wash up the dishes after a good dinner? I saw this attempted by a hostess once, and with great reluctance and black looks, it was carried through. But the guests never got through talking about it. They doubtless thought that it would have been much finer for her to have hired help that she could not afford, or worked herself sick until after mid-

(*Will you please turn to page* 394)

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The Negro in Law

(*Continued from page* 369)

fact that in Southern towns the Negro section is either without or is the last to receive sewers, gas and electricity, paved streets, city water service and regular removal of ashes and garbage. Such ordinances were passed by at least a dozen of our leading southern cities. But in 1917 the National Association for the Advancement of Colored People carried as a test case such an ordinance adopted by the city of Louisville, Kentucky to the United States Supreme Court. That body in the case of Buchanan vs. Warley held such ordinances invalid. For some unthinkable reason the city of New Orleans and even the state court of the State of Louisiana refused to recognize the decision of Buchanan vs. Warley and again in 1925 the Association tested a similar ordinance enacted by the city of New Orleans. This time the United States Supreme Court affirmed the decision of Buchanan vs. Warley, without opinion. During the year Richmond, Va., and Atlanta, Ga., have done the same thing.

But the Negro's contact with the law has not always been, and is not now, concerned with special legislation. He is at a disadvantage as far as the application of otherwise meritorious laws. These disadvantages have mostly been procedural and remedial; they have, however, influenced the substance and merits of his cause. For instance, on the witness stand a Negro unjustly has to overcome a burden of color almost everywhere, and in the South the judge and jury almost universally refuse to give credence to his testimony if it is contradicted by a person with a white skin.

Negroes are seldom called upon as jurors. Even in New York City, they are not called in proportion to their population or to the number of Negroes amply qualified for this great duty of citizenship. In the South a Negro juror is almost unknown. Many a Negro on trial for crime in Southern states has been granted a new trial by the U. S. Supreme Court because there has been affirmative discrimination against qualified Negroes in selecting the jury panel which was to try a particular case.

And what of the Negroes respect for the law? Much has been written of the criminal tendencies of the Negro. It is true that the arrestants among Negroes greatly exceed the average of his population in this country. Analysis will show, however, that there is a difference in the treatment of Negroes both by policemen making the arrest, and the committing magistrate before whom a civilian brings a complaint about the Negro. After being held the Negro will be convicted on much less evidence than would a white person charged with the same crime; after he has been convicted or after he has entered a plea of guilty to the charge, there is a further difference in treatment. In almost every city in the United States fewer Negroes are placed on probation or received suspended sentences than you will find among the other group. It is well recognized that under our present penal system prison terms usually harden criminals rather than cure them. Even juvenile delinquents among Negroes are not accorded the same guidance and supervision as other juvenile delinquents. They are usually returned to the streets where they are left open to every influence, good or bad.

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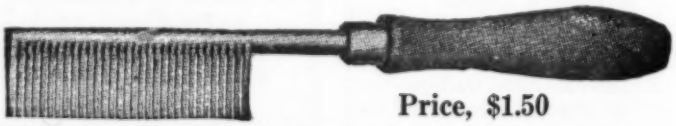

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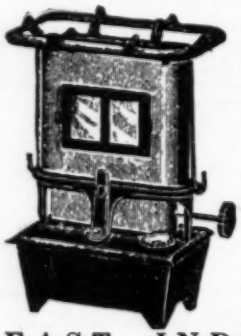

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Aunt Sarah

(*Continued from page* 371)

brothers and sisters she was soon forgotten.

It seems she drifted from place to place earning less and less as she grew older and her health failed until finally she was taken to the poor-house. Here she died, alone and friendless. When Mr. Snyder heard of her death he said, "I'll go get old Sarah's body so she can be buried beside Harry."

Last summer I visited Kent in hopes of seeing some of the old familiar places but most of the land marks had disappeared and I couldn't even find the Spring where Dido and I used to get water. But with the assistance of the Episcopal church records we found Aunt Sarah's and Uncle Harry's graves which were covered with myrtle, the purple flowers making a beautiful and appropriate blanket.

The rector said a mass in the little chapel and as I stood with bowed head I wondered what my life would have been if Aunt Sarah hadn't sent me to school.

I am an old woman now and my thoughts often revert to those early childhood days, so we have named my last grandchild, Sarah, in memory of that other Sarah who passed away years ago.

Baptist Missions

(*Continued from page* 372)

for the training of church workers to the end of establishing a missionary chair, which we hope to finance from our Board. We are anxious to specialize in agriculture, especially in Liberia where they are so backward respecting this industry. We have purchased there more than 4000 acres of land and we plan to give young men the best agricultural training possible in this country to the end of teaching

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We have a long ways to go yet but feel that we are making a good start.

Business

(*Continued from page* 375)

is bound to change in the near future; and that this change will be toward wider and wider democratic control of industry; and toward the submergence of the personal profit idea into the idea of business and industry as public service, similar in kind to other human activities. It may well be argued that this change will come slowly, but it will come and if the American Negro is wise, he will anticipate its coming in his own ideals and development. He cannot, of course, adopt the Socialistic state or the Communistic ideal alone and unaided, while he is still an integral part of a nation whose whole polity is built on private capital and individual profit. But he can so guide his industrial development that it will fit in with the change, as it comes.

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Literature

(*Continued from page* 377)

Native Policies in White Africa. J. de G. Delmege. *19th Century*, August.

Negroes' New Belligerant Attitude. V. F. Calverton. *Current History*, September.

Fictitious Negro. G. C. Morse. *Outlook*, August 21.

Regional Portraiture in Recent Literature. H. W. Odum. *Saturday Review of Literature*, July 27.

Homes for Aged Colored Persons. *Monthly Labor Review*, August.

Southern Remarks on Northern Race Riots. *Literary Digest*, August 10.

Two Decades of Negro Life. R. W. Bagnall. *New Republic*, August 7.

Wail of the Negro. G. J. Nathan. *American Mercury*, September.

Negro in Industry and Business. *Monthly Labor Review*, July.

Southern Negro. *Factory and Industrial Management*, August.

Negro Looks at Politics. J. W. Johnson. *American Mercury*, September.

N. A. A. C. P.

(*Continued from page* 379)

of the work of the National Association for the Advancement of Colored People.

There is nothing of greater importance for the future of white civilization itself than the establishment of more just and humane relations across the color line. I find the information given in your yearly report quite invaluable for judging the symptoms of improvement and occasional relapse, and I could wish that the same thing were being done in respect of the colored peoples in Africa, and particularly those under the British flag. Your

work must have the hearty sympathy of all who have any respect for social justice.

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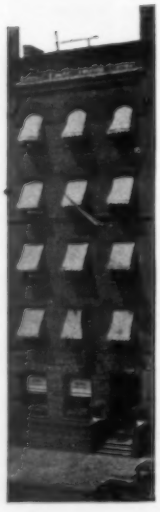

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THE CRISIS

proposes to feature and expand this page. Will our friends write us of their experience and recommend hotels in all leading cities?

Color Line

(*Continued from page* 384)

been studying the ruins of Zimbabwe in South East Africa believes that a civilized race lived in this region seven thousand years ago, and that they were miners, exporters and builders. He thinks that they entered Africa from Asia. Iron and iron manufacture have been in existence in Central Africa, 2,500 years before they introduced into Europe.

¶ Mr. J. G. Gumbs, an officer of the I. C. U., the Negro Labor Union of South Africa, died in Capetown, July 4th. He was born in the West Indies and did hospital service during the Boer War; after taking part in the Dock strike, he became a leader of African trade unionism.

¶ In South Africa a white man earning up to $2,000 a year is untaxed, while a native earning $60 a year has to pay a Five Dollar hut tax. This is in addition to what both white and black pay in indirect taxes. From his tax the Negro receives practically nothing. All of it goes to European education and enterprise.

Postscript

(*Continued from page* 388)

night. They got their ideas of "society" from Sunday newspapers and English novels.

The result of all this is the tremendous increase of restaurant eating and cabaret visiting, and public mass amusement of all sorts. There is nothing to be said against these things, except one word: they make impossible the intimacy, the jollity, and the personal contact of people who like each other's company and who are interested in the same thing, and who want a chance to hear their own voices.

The next time you are not invited, thank God for the hostess' strength of mind and retaliate by inviting her whenever you want to, not because you ought to, but because you like her.

Youthport

(*Continued from page* 385)

closed a group photograph of some of the black students in the above college. You may publish it in your next issue. In the centre are the Principal Revd. R. T. Lockhart, B.A., with his wife and the Revd. W. Warren, B.Sc.

I am a Negro student of 15 years and I am leaving college next year after a course of four years. I am very eager to continue my studies in America but my father's salary is so meagre that I find it impossible to do so. I shall therefore be more than thankful and indebted to you, Sir, if you will endeavor to secure me a Scholarship or otherwise, granting me entrance to any of the Negro universities in America.

Should you be successful in securing me a place, my father will try to pay my passage money to America. If any inquiry as to my conduct be desired, it can be obtained from the Principal of the above college without delay. My father's address is: G. Dei-Anang, P. O. Box 45, Koforidua, Gold Coast.

Trusting that you will help me whole-heartedly, and hoping to hear from you very soon, I remain, Sir,

Your Obedient Servant,
(Signed) M. F. Dei-Anang.

NOTICE

HENCEFORTH, the babies will get annual attention in our October "Children's Number", and in Mr. Pickens' occasional reports of Babies' Contests. On the other hand, there will appear at least every other month and, if successful, every month, one or two pages called YOUTHPORT.

These pages will be the property of the Junior Division—that is, of the youth 14 to 21 years of age, who belong or want to belong or ought to belong to the N. A. A. C. P.

From such members an Editor-in-chief and two assistants will be selected by competition as follows: all members of Junior Divisions are hereby invited to send the THE CRISIS on or before December First, 1929, an essay of 300 words on "How the JUNIOR CRISIS shall be conducted and what it shall aim to do."

The writers of the First, Second and Third best essays shall be appointed respectively Editor-in-Chief and First and Second Assistant Editors. We shall need an Art Editor too, so that instead of essays some may send pictures or original photographs. Effie Lee Newsome has been invited to act as Critic of the page and be in general charge over the editorial staff. She and the Editors of THE CRISIS will decide on the merits of the essays.

Round Table Talks—Twentieth Year Program

In November, 1910, the CRISIS began. With this issue we start the 20th year which we hope to finish with a larger circulation and a bigger and better magazine. This will be possible only through the co-operation of writers, advertisers, agents, subscribers and buyers of single copies.

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COLORADO
Your agent (my son) is doing fine. Is only five years old. Send 30 copies.
Dr. I. E. Moore.

CONNECTICUT
I am working hard to increase my sales. Send me 70 copies. This is a small city.
William G. Rhinehart.

DELAWARE
The Mayor paid for 7 copies to be distributed among most important clubs. Enclosed find order for copies and subscriptions.
Mrs. Mary Hays Stevens.

DISTRICT OF COLUMBIA
Accept my heartiest thanks for your promptness. Forward 10 additional copies.
Miss Mary L. Mason.

FLORIDA
I had no trouble selling them. I did not have enough.
L. M. Wells.

GEORGIA
Increasing our order to 50 copies.
Yates and Milton Pharmacy.

ILLINOIS
Send me 565 copies for October. Kindly note increase in my order and decrease in returns.
M. M. White.

INDIANA
I find that I have such demand for THE CRISIS that I am asking you to send me 5 more at once.
Mrs. F. E. Johnson.

IOWA
Our pastor bought 5 copies of Education Number to present to white ministers.
S. Earle Weeks.

KANSAS
Send me 60 copies as usual. Watch for increase.
John W. Freeman.

KENTUCKY
Enclosing $9. Have been sick and find it hard to depend on helpers.
Mrs. Jerdena Baker.

LOUISIANA
Please send me 50 copies at once. I shall endeavor to increase my customers.
James Fowler.

MARYLAND
Kindly forward me at your earliest possible convenience an extra copy of June issue.
Alvan S. Stanley.

MASSACHUSETTS
The Boston Chronicle with agents all over New England will cooperate with THE CRISIS in distribution.
Alfred Haughton, Editor.

MICHIGAN
Please send me 50 extra copies, making a total of 450 copies.
Logan and Moulden.

MISSISSIPPI
I am very glad to be your agent because the money that I get from selling THE CRISIS helps me very much here in school.
Willie Rollins.

MINNESOTA
Send me 5 more current issues. Make next order 30 copies.
William Engelson.

MISSOURI
Send me 75 copies for current month. I have been selling for 10 years. I am going to send for 100 next month.
Mrs. M. B. Berry.

NEW JERSEY
I am enclosing money for 60 copies. We are increasing our monthly sales. Every one taking it, is much pleased with the magazine. We are striving to place it in as many homes as possible.
Mrs. Fannie L. J. Brown.

NEW MEXICO
We are distributing some copies to stimulate interest as our community is small.
E. D. Williams, Pres. N.A.A.C.P. Branch.

NEW YORK
You may increase our order to 2500 copies of the current issue. We cover nearly 400 news stands and agents in and around New York City. We are working for increased business.
Maxwell Distributors.

Send me 100 copies and 10 to my sub agent in Niagara Falls.
William Campbell.

NORTH CAROLINA
I am not uneasy about selling the copies unsold. I can sell them sometimes two and three months afterwards. I think the current issue is splendid. The beautiful cover is so attractive that I think it gained one or two new customers for me yesterday.
Mrs. L. V. Mebane.

OHIO
Enclosed find money order for $15.00. I have been ill with flu. Send 75 copies this month.
Mrs. Mary J. Stanfield.

OKLAHOMA
We have resolved to make your excellent magazine go here and we are sure you will be pleased with our efforts. Rush current issue to us.
Theodore Baughman.

PENNSYLVANIA
Mr. J. H. Gray won CRISIS medal 10 years ago for second largest sales by agents. Mr. Gray has been an agent for practically all the 20 years of THE CRISIS. As a distributor he has done a faithful job and the Negro periodicals owe him and many like him a great debt.
THE CRISIS.

RHODE ISLAND
I am delighted that I have been able to sell all the copies which I ordered and wish to order 20 more. I do not mean to lay down on the job and I highly appreciate the unfailing courtesy which I have received from THE CRISIS office. Sometimes I think our race needs our constant prayers that they may wake up,—and sometimes I think they need a club.
Mrs. Annie M. Thompson.

SOUTH CAROLINA
Ship 50 copies of September CRISIS. I really had forgotten to order until customers started calling for them. I have opened my news stand on Main Street and need more copies.
John M. DeWees.

TENNESSEE
I thought I was not going to sell my copies after the newsdealers had them, but I soon found that they did not interfere and I sold out. Please send order as soon as they are off the press.
Mrs. Savannah Martin.

TEXAS
When I told my friends I was selling THE CRISIS for the Paul Quin College library, I was able to double the amount of my sale for current month. Send books on enclosed list.
Mrs. Irene L. Berry.

VIRGINIA
The Magazine grows better with each issue.
Mrs. Carrie Steele Price.

WASHINGTON
Our heart is with THE CRISIS, assuring you that all bills will be promptly met and trusting to work up a bigger demand. During vacation period we shall start a few of the school girls soliciting sales.
Robinson Drug Company.

WEST VIRGINIA
I hope you will be able to come here or send a good lecturer. This will make a good field if it is properly worked up. If we will begin now I think we can make good for the 20th year of CRISIS.
R. J. Tucker.

WISCONSIN
I am a school girl. I thank you for your patience. Enclosed find money order for $6.60.
Miss Velma F. Bell.

CANADA
Kindly mail me 6 more copies and increase my monthly supply.
Charles Wilson.

CANAL ZONE
I have done so much at my own expense in circulating THE CRISIS in the West Indies, in New Zealand, Australia and other places, that I would willingly continue if I could afford to do so.
George A. DeWeever.

NASSAU N. P. BAHAMAS
My knowledge of local conditions has prompted me to make certain suggestions touching the circulation of CRISIS. I now look forward for a reply from you.
Cleveland H. Reeves.

THE CRISIS, 69 Fifth Ave., New York

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